

UNIVERSITY OF PENNSYLVANIA

THE VERB IN THE KIRKUK TABLETS

SAMUEL N. KRAMER

A THESIS

IN SEMITICS

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY

PHILADELPHIA

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LIST OF ABBREVIATIONS

AG	Delitzsch, <i>Assyrische Grammatik</i> (1916).
Ar. G	Socin, <i>Arabische Grammatik</i> (1913).
BA	<i>Beiträge zur Assyriologie.</i>
BAG	Ylvisaker, <i>Zur Babylonischen und Assyrischen Grammatik</i> (Leipzig, 1909).
B. Gr	Brockelmann, <i>Grundriss.</i>
BLHS	Bauer-Leander, <i>Hebräische Sprache</i> (1922).
BW	Barton, <i>Babylonian Writing</i> (1913).
CS	Chiera-Speiser, <i>Selected Kirkuk Documents</i> , JAOS, vol. 47, pp. 36-60.
CT	<i>Cuneiform Texts from the Babylonian Tablets in the British Museum.</i>
EHA	Sidney Smith, <i>Early History of Assyria</i> (1928).
G	Gadd, <i>Tablets from Kirkuk</i> , RA XXIII (1926), pp. 55 ff.
H	Chiera, <i>Texts of Varied Contents</i> (1929).
HWB	Delitzsch, <i>Handwörterbuch.</i>
JAOS	<i>Journal of the American Oriental Society</i> (New Haven).
JRAS	<i>Journal of Royal Asiatic Society.</i>
KAJ	Ebeling, <i>Keilschrifttexte aus Assur juristischen Inhalts</i> (1927).
KBAG	Bauer-Leander, <i>Kurzgefasste Biblisch Aramäische Grammatik</i> (1929).
M	OLZ (1902).
N	Chiera, <i>Inheritance Texts</i> (1928).
NKRA	Koschaker, <i>Neue Keilschriftliche Rechtsurkunden aus der El-Amarna Zeit</i> (1928).
OLZ	<i>Orientalische Literaturzeitung</i> (Leipzig).
RA	<i>Revue d'Assyriologie</i> (Paris).
Rec.	<i>Recueil de Travaux</i> (Paris).
S	Speiser, <i>A Letter of Saushshatar and the Date of the Kirkuk Tablets</i> , JAOS (1929).
Sp.	Speelers, <i>Recueil des Inscriptions de l'Asie Antérieure</i> (1925).
SAB	Böhl, <i>Die Sprache der Amarnabriefe</i> (1910).
TCL	Contenau, <i>Contrats et Lettres d'Assyrie et de Babylonie</i> (1926).
UBAG	Ungnad, <i>Babylonisch-Assyrische Grammatik</i> (1925).
VAB	<i>Vorderasiatische Bibliothek.</i>
VAB V	Schorr, <i>Urkunden des altbabylonischen Zivil- und Prozessrechts</i> (1913).
VAB VI	Ungnad, <i>Babylonische Briefe aus der Zeit der Hammurabi-Dynastie</i> (1914).
VAG	Lewy, <i>Das Verbum in den altassyrischen Gesetzen</i> (1921).
VAS	<i>Vorderasiatische Schriftdenkmäler</i> , Berlin.
VEB	Ebeling, <i>Das Verbum der El-Amarna Briefe</i> , BA VIII, 39 ff. (1910).
VS	<i>Vorderasiatische Schriftdenkmäler der staatlichen Museen zu Berlin.</i>
ZA	<i>Zeitschrift für Assyriologie.</i>

THE VERB IN THE KIRKUK TABLETS

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To date, the texts of 344¹ Kirkuk² tablets have been published.³ Of 18 additional tablets, only the transliterations and translations have thus far appeared;⁴ the texts are still unpublished. Primarily this paper is a detailed

¹ Thus: *CT* II 21 (1 tablet); *OLZ* 1902 (1 tablet); *VS* (5 tablets); *Sp*, 1925 (2 tablets); *G* (82 tablets); *TCL* 1926 (46 tablets); *N* 1927 (100 tablets); *H* 1929 (107 tablets). Cf. note 3.

² For spelling and use of the term "Kirkuk" for these tablets, cf. Speiser, "A Letter of Saushshatar and the Date of the Kirkuk Tablets", *JAOS* 1929, p. 269, note 1.

³ Texts, transliterations and translations to date are as follows:

CT II 21—one tablet. Translation by Pinches in *JRAS* 1897, p. 599 ff.

M—*OLZ* 1902, p. 245 (1 tablet). Transliteration and translation, *ibid.*, by Meissner. This tablet was republished with transliteration and translation by Scheil, *Rec.* XXXI, p. 56.

VS Vol. I, pp. 106-110; 5 tablets, copied by Ungnad. These are in a very fragmentary condition.

TCL—Contenau, 1926; 1-46. This work is Volume X of the *Textes Cuneiformes*, published by the Department of Oriental Antiquities of the Louvre. Numbers 16 and 17 of these tablets correspond to the two tablets previously published by Scheil. The Kirkuk material in *TCL* is in a very fragmentary condition. Transliterations and translations of the following tablets are published in Koschaker, *NKRA* (1928):

TCL 46, on p. 166 ff.

TCL 7, on p. 171.

TCL 8, on p. 174 ff.

TCL XX, on p. 175 ff.

Sp (1925), cf. note 5.

G—*RA* XVIII (1926), p. 55 ff. These tablets are fairly well preserved. Introduction, transliteration and translation, *ibid.*

N. This is Volume I of the "Publications of the Baghdad School, Texts", and contains the texts of 100 tablets in almost perfect condition. Texts i, 2 and 3 are transliterated and translated by Chiera-Speiser in the *JAOS* 1927, pp. 37 ff. Cf. note 4. The following texts are translated and transliterated in *NKRA*:

N 8, on p. 168.

N 25, on pp. 168-69.

N 82, on p. 170.

N 87, on p. 172.

N 78, on p. 173.

H. This is Volume I of *Excavations at Nuzi* and Volume V of the *Harvard Semitic Series*. It contains the texts of 107 tablets in very good condition. For contents it is by far the most important collection of the group. For this volume, Dr. Speiser's transliteration, translation and notes (still in manuscript and soon to be published) have been available to me.

⁴ *CS*—*Selected Kirkuk Documents*, Chiera and Speiser, *JAOS* Vol. 47, pp. 36-60. Of the

study of the verb forms found in all these texts:⁵ the orthography, the phonetic changes, the verb structure and finally, a detailed and complete tabulation of each verbal form in all its variant writings.⁶ Running parallel with this main purpose is the aim to differentiate between the Middle Babylonian⁷ represented by the extant Kirkuk texts and the Middle Assyrian⁸ as represented by the Assyrian Law-book.⁹ The date of the former, as has now been made quite certain by external evidence,¹⁰ is the middle of the second millennium B. C. The date of the Law-book is not so certain.¹¹ It is not much later than the middle of the second millennium B. C. The dates are therefore sufficiently close to make such comparative¹² study advisable.¹³

twenty transliterations and translations given, the texts of the first three have now been published, *e. g.*, Chiera-Speiser i; 2; 3; correspond to *N* 1; 52; 59. For the Semitic scholar who does not read cuneiform, these twenty selections are invaluable. Another tablet is transliterated and translated by Speiser in *JAOS* 1929. Cf. note 1.

⁵ Only the two Speelers tablets (cf. note 3) are not included in this study, as the texts were not available.

⁶ The transliteration is based on the system of Thureau-Dangin, *Le Syllabaire Accadien* (1926).

⁷ *NKRA*, p. 19 ff., has pointed out that the language of these tablets belongs to the Babylonian and not the Assyrian dialect of the time. The present study makes that conclusion certain. The term Middle Babylonian will be used for the language of these tablets; the term Old Babylonian for the language of the Hammurabi Code, the legal documents and letters of the First Dynasty of Babylon (cf. *VAB* V; *VAB* VI); the term Late Babylonian will be used for texts of the first millenium B. C.

⁸ The term Old Assyrian is to be applied to the texts of the Cappadocian tablets; the term Middle Assyrian to the Assyrian Law-book (this was formerly called, The Old Assyrian Laws, cf. following note); the term Late Assyrian to the texts of the first millennium B. C. Cf. *NKRA*, pp. 2-4.

⁹ For text, cf. *NKRA*, p. 1, note 4. For literature, *ibid.*, p. 2, note 1. The monograph of Lewy on the verb in the Assyrian Law-book: *Das Verbum in den Altassyrischen Gesetzen* (for name, cf. note 8) will be used in this study as a basis for the treatment of the verb in the Kirkuk tablets.

¹⁰ For a statement of the problem of date in the Kirkuk tablets, cf. *S*, p. 269 ff.

¹¹ For date of Assyrian Law-book, cf. *NKRA*, p. 2 ff.; also *EHA*, p. 318: "One copy of this (i. e. the code) extant probably dates to the fourteenth or thirteenth century B. C., the others are late; the original may not have been more than a century older."

¹² For a comparative study of Late Assyrian and Late Babylonian, cf. *BAG*.

¹³ This comparative study of the two dialects (i. e. Middle Assyrian and Middle Babylonian) can now be further pursued by a comparison with the texts published in *KAF*. These texts are of the fourteenth and thirteenth century B. C. (cf. *NKRA*, pp. 5-9).

I. ORTHOGRAPHY

1. LENGTH OF SYLLABLES

(A) *Length of Vowels.*

No definite rule is followed in these tablets for expressing the length of vowels. The following examples are conclusive:

(a) Initial Vowels.

i-ha-az (H 67. 18) 'he will take' (to wife)

also *i-ih-ha-az* (G 12. 8)

ú-la-ad (H 67. 17) 'she will give birth'

also *ú-ul-la-ad* (H 80. 19).

(b) Medial Vowels.

il-te-e-(ma) (H 47. 36) 'he prevailed'

also *il-te-(ma)* (H 48. 33)

ma-a-ru (H 12. 22)²²⁰

also *ma-a-a-ru* (G 2. 32).

(c) Final Vowels.

na-ši (H 56. 31) 'he shall bear'

also *na-ši-i* (H 93. 15)

im-ta-nu (H 52. 17) 'he counted'

also *im-ta-nu-ú* (G 28. 18).

On examining the preceding illustrations it becomes evident that vowels which are etymologically long are often written defectively. This is true of all the possible positions of the vowel. The orthography, therefore, must not be used as a criterion for determining the length of a vowel.¹⁴

(B) *Gemination of Consonants.*

Gemination of consonants, etymologically justified, is often not expressed.¹⁵ Thus:

i-na-ak-ki-is (H 55. 21) 'he shall cut off'

also *i-na-ki-is* (H 85. 30)

ar-ta-ak-ka₄-as (G 42. 9) 'I tied'

also *ir-ta-ka₄-as* (C-S 6. 4) 'he tied'.

¹⁴ The same holds true of the Amarna Letters; cf. *VEB*; also for the Assyrian Law-book, cf. *VAG*, p. 6.

¹⁵ Similarly in the Amarna Letters, cf. *VEB*, p. 40. For the Assyrian Law-book, see *VAG*, p. 6.

The practical advantage of bearing this fact in mind is illustrated by the following: the form *ú-sí-mi-ḫu-eš* (*H* 65.4) 'he made him joint heir' at first glance, looks to be a II_1 stem. It is, however, a II_2 form. The changes involved are **ustimiḫu* > **ussimiḫu* > *usimiḫu*.¹⁶ The form *us-sí-im-mi-ḫu-un-ni-(ma)* (*G* 29.10) 'they made me joint heir' proves this conclusively.

2. THE SIGNS FOR *i*, *e*

The Kirkuk texts show a greater care in the orthography of these signs than the Amarna Letters^{17, 18} or than the Assyrian Law-book. Of this latter, Lewy¹⁹ writes: "Zwischen den allein stehenden Vocalen *e* und *i*—auch wo sie nicht nur als Vorschlagsvocale stehen—mindestens in Wortanlaute noch geschieden wird, während in der Verbindung des Vocals mit einem Consonanten die *e* und *i*-haltigen Silbenzeichen bereits promiscue gebraucht werden."

On the other hand in the Kirkuk texts, these signs are employed correctly in all positions:

(a) *i*-Vowel.

i-il-la-ak (*H* 50.12) 'he shall go'

i-iz-zi-ib (*H* 57.14) 'he will leave'

ul-te-ši-i-(mi) (*H* 49.26) 'he announced'.

(b) *e*-Vowel.

il-te-e-(ma) (*H* 47.36) 'he prevailed'

il-te-e (*G* 35.31) 'he prevailed'

(a-na) na-še-e (*CT* II 21.7) 'for carrying'.

The above illustrations show the correct use of the *e* and *i*-signs when these are employed to express *e* and *i*-vowels.²⁰ This correct writing is also consistently adhered to when writing composite syllables containing the *e* and *i*-vowels,²¹ thus:

um-te-eš-ši-ir-(mi) (*H* 14.6) 'I have released'

ša-ki-in (*C-S* 14.8) 'it has been deposited'

¹⁶ For change *st*>*ss*, cf. p. 73. For the assimilation involved in the form **ussimiḫ* instead of the expected **ussamiḫ*, cf. p. 79.

¹⁷ *VEB*, p. 40.

¹⁸ *SBA*, p. 2, § 2a.

¹⁹ *VAG*, p. 6.

²⁰ Cf. note 18 for the irregularity of the Amarna Letters in this respect.

²¹ Cf. note 19 for irregularity of Assyrian Law-book in this respect.

a-pí-il (C-S 12.9) 'he is paid off'
tu-še-be-el-šu-nu-ti (H 105.10) 'you shall bring them'
i-ri-iq-ú (H 105.18) 'they have gone far away'
uš-te-pi-il-lu (G 21.4) 'they exchanged'
i-ri-it-tu-ú (N 79.11) 'they shall drive in'
ú-še-el-mu-ú (N 96.25) 'they measured off'.

These examples are merely used as illustrations. To appreciate, however, the consistency in use of the correct sign to express these vowels, an examination of the verb lists is necessary.²² Nevertheless there are exceptions. These exceptions are instructive in that they are indicative of at least two factors which tended to cause the interchange of the *e* and *i*-vowels in dialects of Late Akkadian. Examples of this exceptional use are as follows:

i-te-ir-šu (H 43.8) 'they demanded'
i-še-im-me (H 7.23) 'he will hear'
ú-še-iš-ší (H 40.14) 'I shall free myself'
ú-ḫe-im-mi-iš (H 47.27) 'he has stolen'
uḫ-te-im-mi-is (H 47.7) 'he has stolen'
i-ḫe-ip-pí (H 73.25) 'he shall break'
i-te-ip-šu (H 48.32) 'they made'.

It becomes apparent upon examining these examples that they have a common reason for having the *e*-vowel followed by a syllable beginning with an *i*-vowel. For in ordinary Akkadian script, signs for the syllables *er*, *em*, *ep*, or *es* were not in common use. This, then, is one of the causes of the gradual loss of distinction between the *e* and *i*-vowels in writing. The other possible reason for the interchange of the two vowels is less certain. Only two examples of its effect are found in these tablets, thus:

it-ta-di-en (N 6.6; 89.7) 'he gave' for **it-ta-di-in*. The use of *en* for *in* may be due to the fact that the former is a shorter sign and easier to write.²³

Neither of these reasons can, however, be adduced to explain the following four examples:

1. *i-ti-pu-uš* (N 8.9) 'he made' for the usual *itepuš*
2. *il-te-i-(ma)* (H 45.6) 'he prevailed' for the expected *il-te-e-(ma)*
3. *li-e-qì* 'was taken' for the usual *liqì* (H 89.40)
4. *(a-na) li-qì-e* (H 29.15) 'to take'.

These four exceptional writings found among hundreds of verbs employed, show that already laxity in keeping the distinctions between the *i* and *e*-vowels was setting in.

²² Pp. 85-119.

²³ VAB V, Einleitung, pp. xxv ff.

3. CONSONANTS

While comparative orderliness is observable in the writing of the vowels, the opposite is true of the treatment of the consonants. The old Babylonian contracts and even the Hammurabi Code show frequent interchanges of the emphatic and the non-emphatic letters. But these irregularities are not quite as common as in the Kirkuk tablets. The Tušratta letters of the Amarna collection already give ample warning of this continual interchange of consonants.²⁴ In the following list are given examples of the varying uses of these consonants:

Palatals

<i>gi</i> for <i>qi</i>	<i>i-qi-ri-ib</i> (H 8. 16) 'he will approach' ¹⁴⁷ <i>il-te-qi</i> (H 37. 9) 'he took' ²⁵
<i>gu</i> for <i>ku</i>	<i>i-il-la-ku₈</i> (CS 18. 20) 'they shall go' <i>u-za-ak-ku₈-(ma)</i> (N 19. 9) 'they shall clear'
<i>gal</i> for <i>kal</i>	<i>i-ik-kál</i> (H 26. 15) 'he shall use'
<i>gab</i> for <i>qab</i>	<i>i-qáb-bi</i> (H 6. 18) 'he will speak'
<i>ku</i> for <i>gu</i>	<i>it-ta-am-gu₅-ru</i> (H 99. 4) 'they agreed'
<i>ki</i> for <i>qi</i>	<i>i-qi-ri-ib</i> (N 89. 12) 'he shall approach' ¹⁴⁷ <i>qi-bí-(ma)</i> (H 104. 5) 'speak'
<i>qa</i> for <i>ga</i>	<i>a-da-ga₅-al</i> (H 27. 19) (while) 'I was looking' <i>it-ta-am-ga₅-ru</i> (G 1. 5) 'they agreed'
<i>qa</i> for <i>ka</i>	<i>i-ik-ka₄-al</i> (TCL 7. 12) 'he shall have the usufruct of' <i>ib-ba-la-ka₄-tù</i> (H 30. 30) 'he will break (the contract)' <i>ar-ta-ak-ka₄-as</i> (G 42. 9) 'I bound'.

Dentals

<i>tu</i> for <i>du</i>	<i>id-dú-ra</i> (H 52. 26) 'he feared' <i>it-ta-dú-uš</i> (H 52. 30) 'they committed him'
<i>te</i> for <i>de</i>	<i>i-re-id-de₄</i> (G 78. 3) 'he shall go' <i>ni-de₄-(mi)</i> (H 48. 17) 'we shall know'
<i>ti</i> for <i>di</i>	<i>id-dì-na-aš-šu</i> (H 63. 6) 'he gave him' <i>id-dì-nu</i> (H 64. 5) 'they gave'
<i>ta</i> for <i>da</i>	<i>ni-dá-ag-gal-šu-nu-ti</i> (H 47. 30) 'we saw them' <i>i-ma-dá-dú</i> (H 51. 8) 'they shall measure' <i>u-ra-ad-dú</i> (H 55. 22) 'he shall increase'

²⁴ *SAB*, p. 21.

²⁵ With only very rare exceptions, *gi* is found in these texts for the *qi* in the verb *liqū*. Cf. pp. 114-116.

²⁶ The *k* of *nakāsu* is always written with its proper sign.

<i>te</i> for <i>ṭe</i>	<i>ša-te₄-ir</i> (<i>H</i> 59. 26) 'was written'
<i>ti</i> for <i>ṭi</i>	<i>ša₇-ṭi-ir</i> (<i>H</i> 2. 26) 'was written'
<i>tu</i> for <i>ṭu</i>	<i>bal-ṭu</i> (<i>CT</i> II 21. 8) 'he is alive'
<i>ta</i> for <i>ṭa</i>	<i>i-(ša)-aṭ-tá-ar</i> (<i>H</i> 43. 17) 'he will write'
<i>du</i> for <i>tu</i>	<i>ib-ba-la-ka₄-tù</i> (<i>H</i> 30. 30) 'he will break' (the contract) <i>i-ri-it-tù-ú</i> (<i>N</i> 79. 11) 'they shall drive in'
<i>da</i> for <i>ta</i>	<i>um-tá-ša-ar-(mi)</i> (<i>H</i> 68. 38) 'he marked'
<i>dag</i> for <i>taq</i>	<i>ab-ta-táq</i> ²⁷ (<i>G</i> 33. 8) 'I cut off'
<i>du</i> for <i>ṭu</i>	<i>bal-ṭu</i> (<i>H</i> 57. 6) 'he is alive'.

Labials

<i>pa</i> for <i>ba</i>	<i>ba-aq-nu</i> (<i>H</i> 38. 3) 'shorn'
	<i>i-bá-aq-qí-in</i> (<i>H</i> 9. 14) ²⁸
	<i>i-ba-aš-ši</i> (<i>H</i> 7. 11) 'they will be'. ¹⁴⁵

As for the remaining labials little can be learned from the orthography with regard to their actual pronunciation, since the sign *bu* also has the value *pu*, while the signs *ab*, *ib* and *ub* also have the values *ap*, *ip* and *up*. The sign for *bi* in complete agreement with the Old Babylonian²⁹ is read as *pi*; the *pi* sign of the classical Assyrian being used for the semi-vowel *y* + vowel.³⁰

Sibilants

<i>zi</i> for <i>si</i>	(<i>ana</i>) <i>na-ka-sí</i> (<i>H</i> 47. 14) 'for cutting'
	<i>us-sí-im-mi-ḥu-un-ni-(ma)</i> (<i>G</i> 29. 10) 'they made me joint heir'
<i>zi</i> for <i>ši</i>	<i>uš-te-ši-(ma)</i> (<i>H</i> 53. 24) 'I made go out'
<i>zu</i> for <i>šu</i>	<i>ú-us-šú-ú</i> (<i>G</i> 12. 13) 'they came forth'
<i>sa</i> for <i>ša</i>	<i>ša₇-ṭi-ir</i> (<i>H</i> 60. 23) 'was written'
	<i>i-ša₇-ka₄-an</i> (<i>H</i> 95. 20) 'he will deposit'
	<i>i-ša₇-as-si</i> (<i>N</i> 99. 17) 'he will claim'
<i>si</i> for <i>ši</i>	<i>i-ši-im-ma-an-ni</i> (<i>CS</i> 16. 47) 'he settled upon me'
<i>zu</i> for <i>su</i>	

The texts use the *zu* sign only; for the same reason, no doubt, as in the Amarna Letters,³¹ viz., their similarity in the cuneiform script.

²⁷ Cf. note 172.

²⁸ Cf. note 144.

²⁹ VAB V, Einleitung, p. xxxvi.

³⁰ Gadd reads *pi*, cf. 5. 50; 9. 13; 51. 6. That this is incorrect is pointed out conclusively by Koschaker, *NKRA*, p. 14 ff., note a.

³¹ *SAB*, p. 22 ff.

The Laryngals

The sign for the "spiritus lenis" seems to be practically unknown. Only one example of its use is found among the verbs of these tablets: *il-le-'e-(ma)* (*H* 17.16) 'he will prevail'. In all other cases of $\aleph_{1-2-3-4-5}$, the laryngal is not expressed; thus:

- ($\aleph_1$) (*ana*) *a-ka_4-li* (*G* 58.7) 'for eating'
 (𐎠) *it-ta-na-a-lu* (*H* 80.32) 'she has lain with'
 ($\mathfrak{y}_1$) *ni-de_4-(mi)* (*H* 48.17) 'we shall know'
 ($\mathfrak{y}_2$) *ú-ba-a-aš* (*N* 8.12) 'he shall seek him'
 (𐎠) *i-ri-iq-qú* (*H* 105.18) 'they went far away'.

Indeed the verb (𐎠𐎵) *la'u* 'to overcome' occurs frequently in these texts and always with the guttural not indicated.³² Since the period of the Hammurabi dynasty this sign is only seldom encountered,³³ but is found in frequent use in the Amarna Letters and in the Assyrian Law-book,³⁴ its differentiation and evolution from the $\underline{a}/\overset{h}{u}$ *h* sign³⁵ must have taken place between the end of the first dynasty of Babylon and the beginning of the Amarna period.

To sum up then, the following consonants are frequently interchanged:

Palatals:	<i>gi</i> for <i>ki</i>	Dentals:	<i>tu</i> for <i>tu</i>
	<i>gu</i> " <i>ku</i>		<i>ta</i> " <i>ta</i>
	<i>gal</i> " <i>kal</i>		<i>du</i> " <i>tu</i>
	<i>gab</i> " <i>qab</i>		<i>da</i> " <i>ta</i>
	<i>ku</i> " <i>gu</i>		<i>dag</i> " <i>taq</i>
	<i>ki</i> " <i>gi</i>		<i>du</i> " <i>tu</i>
	<i>qa</i> " <i>ga</i>	Sibilants:	<i>sa</i> for <i>ša</i>
	<i>qa</i> " <i>ka</i>		<i>si</i> " <i>ši</i>
Dentals:	<i>tu</i> for <i>du</i>		<i>zi</i> " <i>si</i>
	<i>te</i> " <i>de</i>		<i>zi</i> " <i>ši</i>
	<i>ti</i> " <i>di</i>		<i>zu</i> " <i>su</i>
	<i>ta</i> " <i>da</i>		<i>zu</i> " <i>su</i>
	<i>te</i> " <i>te</i>	Labials:	<i>pa</i> for <i>ba</i> ³⁶
	<i>ti</i> " <i>ti</i>		

³² Cf. p. 119, for examples.

³³ Schorr (*VAB* VI, Introduction xxvi) states: "Ein eigenes Zeichen für der Kehl-kopfverschlusslaut ('a, 'i, 'u) fehlt noch; es wird entweder gar nicht, oder durch das Zeichen *ah* niedergegeben". Cf. however Barton *BW*, p. 92, for examples of the use of the spiritus lenis during the reign of the First Dynasty of Babylon.

³⁴ *VAB* V, p. 7.

³⁵ *AG*, p. 62.

³⁶ For possible other interchanges among the labials, cf. p. 69.

What conclusion may be derived from the interchange of consonants illustrated by these tablets? Very much the same as the one which Böhl³⁷ notes after having examined the orthography of the Amarna Letters: that this marked failure to differentiate between voiced and voiceless sounds was characteristic of certain ethnic groups of western Asia towards the middle of the second millennium B. C. For it was in the Tušratta letters and in those sent by the princes from the Hittite lands that this same linguistic phenomenon occurs.

Most interesting are the writings of *sa* for *ša* and *si* for *ši*. All the grammarians, as for instance, Delitzsch,³⁸ Ungnad,³⁹ Ylvisaker⁴⁰ agree that one of the most important distinctions between the Babylonian and Assyrian dialects, is the preference of the latter for *s* where the former retains the *š*-sound. As Delitzsch⁴¹ pointed out, the names of the months borrowed by the Hebrews during the Babylonian Exile show the *š* pronunciation, e. g., תִּשְׂרִי = Tišrītu, שַׁבָּת = Šabaṭu. In Assyrian, on the other hand, the *š* had become *s*; as can be proved by the Assyrian transcription of Hebrew names, thus: שַׁמְרִין = Sa-me-ri-na; אֲשֶׁדֶּדֶר = Asdudu.

Even more significant is the fact that the *s*-sound is represented in foreign transcriptions of such Assyrian names as contain *š* in the historical orthography of these names; thus: Šarrukin = סַרְרוּקִין, Tukulti-apil-ešara = תִּקְלִיט - אִפִּיל - עֶשָׂרָה.

This difference in the pronunciation between the two Akkadian dialects is therefore amply attested. The question arises, When did this division begin? That it did not always exist is shown by the Amarna Letters. Of these Böhl says: ^{41a} "Von der Assyrischen Vorliebe für *s* statt *š* findet sich in Amarna keine Spur." And yet in his study of the Assyrian Law-book, Lewy⁴² finds: "der Übergang *š* > *s* wenigstens am unbetonten Wortende so weit durchgeführt ist dass die Grenzen der historischen Orthographie gelegentlich durchbrochen war."

What caused this divergent treatment of the *š* by the Babylonians as *š* and by the Assyrians as *s*? This change is observable as early as the Assyrian Law-book though it is by no means as common as in the Late Assyrian. Perhaps the explanation is to be found in the change of *š* > *s* as illustrated

³⁷ SAB, p. 21.

³⁸ AG, p. 122.

³⁹ UBAG, p. 13, 14.

⁴⁰ BAG, p. 8.

⁴¹ AG, p. 122 ff.

^{41a} SAB.

⁴² VAG, p. 17.

in the Kirkuk tablets.⁴³ That these examples are nevertheless rare, may be due to the fact that the scribes, who were for the most part under Babylonian influence,⁴⁴ were in the habit of using the historical writing. The strength of the Babylonian influence in the Kirkuk region is amply attested by nearly every grammatical detail in these tablets. And also in Assyria—whether one agrees with the scholars⁴⁵ who argue that the Assyrian Semites were a Babylonian offshoot,—or whether one follows Smith⁴⁶ in favoring a western homeland, that southern influence must have persisted after the period of the First Babylonian Dynasty. Even as late as the Amarna period a Babylonian king is still contemptuous of his northern rival.⁴⁷

No doubt even in the district of Assyria as well as in Arrapha, there must have existed scribes who in matters of orthography followed Babylonian usage. Only sporadically would a native scribe dare oppose the historical tradition. Then would the preference of the Hurrians for the *s* come to the fore.⁴⁸ When Assyria had grown strong and independent in the days of Ašur-uballit (1380-41) and the centuries following, it proceeded to emancipate itself also from the cultural influence of Babylonia. This, of course, was not without the effects upon writing as well.

And so, to sum up: the Assyrians developed their preference for the *s* from the neighboring Hurrians, though with neither people did the writing become prevalent until Babylonian influence could be brushed aside.

II. PHONETIC CHANGES IN VERBAL FORMS

4. CONSONANTAL PHONETIC CHANGES

Laryngals

A full discussion of the various changes in the verb forms induced by the laryngals will be given in the treatment of the “Verba Primae Laryngalis”.⁴⁹

Dentals and Sibilants

št > lt al-ta-par-(mi) (H 41. 4) ‘I sent’ from šapāru
 il-ta-sí (CS 16. 9) ‘he claimed’ from šasū

⁴³ Cf. p. 64 for examples of š written as s.

⁴⁴ Koschaker, *NKRA*, p. 13 and notes 2 and 3.

⁴⁵ *EHA*, p. 376, note 2 for literature.

⁴⁶ *EHA*, pp. 102-114.

⁴⁷ Cf. *VAB* II, p. 90, ll. 31-35.

⁴⁸ For the pronunciation of š as s in the Hurrian language, cf. Bork, *Mittani*, *JRAS* 1928, p. 52 ff.; Sköld, *ibid.*, 1926, p. 667-678; Friedrich, *Indogermanisches Jahrbuch*, 1928, p. 321.

⁴⁹ Cf. pp. 79-82.

ul-te-bi-ir-šu (CS 15.9) 'he carried her off' for **uš-te-bi-ir-šu*
ul-te-li (H 58.9) 'he forfeited' ²⁶⁵
ul-te-ši-i-mu (H 49.26) 'he announced'.

This change is in these texts by no means a consistent one. By the side of *ul-te-ri-bu* (CS 20.3) 'they caused to enter' is found also *uš-te-ri-ib* (H 40.10) 'I made enter'. Alongside of *al-ta-par-(mi)* (H 41.21) 'I sent' occurs also the form *aš-ta-par-šu-(mi)* (CS 16.27) 'I sent him'. In the Assyrian Law-book, however, this phonetic interchange *št* > *lt* occurs without exception.⁵⁰

However, this change represents an important difference between the Late Assyrian and Neo-Babylonian. For in Late Assyrian the *š* was pronounced *s*.⁵¹ Therefore *št* did not change to *lt*. Instead, the following changes took place: *št* > *st* > *ss*.⁵²

Between Middle Assyrian and contemporary Babylonian⁵³ no such distinction exists. Indeed, in the Amarna Letters, it is the Assyrian and the Mitanni documents which are as pronounced in displaying the change of *št* to *lt* as the Babylonian.⁵⁴ The fact that the Kirkuk texts also contain this change cannot therefore be used as a proof of its connection with one or the other Akkadian dialect. It is to be noted, however, that though these texts already show instances of *š* becoming *s* in the orthography, the development *št* > *st* > *ss* cannot be established.⁵⁵ Two explanations suggest themselves in this connection: Either 1) the *št* and *lt* writings are historical and the consonants were actually pronounced *ss*, or 2) *š* developed into a sound that was intermediate between the lingual sibilant and the plain *š*. However, it is at present premature to come to a definite conclusion on the subject.^{55a}

st > *ss* *us-si-im-mi-ḫu-un-ni-(ma)* (G 29.10) 'they made me joint heir'
 for **us-ti-im-mi-ḫu-un-ni-(ma)*

št > *ss* *iš-ša-bat-sú-nu-ti* (H 47.11) 'he seized them'
 for **iš-ta-bat-šu-nu-ti*

zt > *zz* *iz-za-ak-ra-an-ni-(ma)* (CS 16.10) 'he pronounced against me'
 for **iz-ta-ak-ra-an-ni-(ma)*

⁵⁰ VAG, p. 17.

⁵¹ Cf. pp. 71 f.

⁵² For change *st* > *ss*, see elsewhere on this page.

⁵³ B.Gr., § 67d; AG, p. 126 ff., both assume a direct change *št* > *ss*; omitting the intervening step *št* > *st*. Cf. BAG, p. 10 and note 2.

⁵⁴ Lewy, VAG, p. 18 ff.; SAB, p. 10.

⁵⁵ This is true also of the Assyrian Law-book where the *š* is much more often represented by *s* in the orthography. Cf. Lewy, VAG, p. 17, 20.

^{55a} Cf. BLHS, p. 166 o, for Hebrew parallel.

Effects of Sibilants on Sibilants

- $s\check{s} > ss$ *ir-ta-pí-is-su* (*H* 52. 29) 'he struck him'
for **ir-ta-pí-is-šu*
- $\check{s}\check{s} > ss$ *i-pu-us-sú* (*N* 4. 3) 'he made him'
for **i-pu-uš-šu*
- $\check{s}\check{s} > \check{s}s > s$ *i-pu-sú* (*H* 6. 1) 'he made him' for **i-pu-uš-šu*
i-pu-sí (*N* 82. 2) 'he made her' for **i-pu-uš-ši*
- $z\check{s} > zz$ *ú-ša-aḥ-az-zu* (*H* 57. 5) 'he shall make him marry'
for **ú-ša-aḥ-az-šu*

In all these examples of the interrelationship of the sibilants upon sibilants, the outstanding fact is their marked tendency towards progressive total assimilation.⁵⁶ Thus $s\check{s}$ changes to ss ; $z\check{s}$ to zz . But most peculiar is the change of $\check{s}\check{s}$ to ss . To what factors should this change be ascribed, inasmuch as the two sounds are not dissimilar? The same change occurs in the Assyrian Law-book; cf. *e-pu-us-si*.⁵⁷ This, however, is to be expected, for there the $\check{s}$ was already written s in many cases.⁵⁸ Therefore we find reflected in this case merely an orthographic readjustment and no change in actual sound. Perhaps the Kirkuk orthography is due to similar reasons.

Nusals

(a) Partial Assimilation.

- $mt > nt$ *un-te-eš-ši-ir-(ma)* (*H* 29. 5) 'I released'
for and alongside of *um-te-eš-ši-ir-(ma)*

(b) Total Assimilation.

- $bm > mm$ *e-ir-ru-um-(mi)* (*S* 15) 'he shall encroach'
for **e-ir-ru-ub-(mi)*
- $nd > dd$ *id-dì-in* (*G* 11. 6) 'he gave' alongside of *in-dì-in* (*H* 90. 7)
id-dì-nu (*H* 64. 5) 'they gave' alongside of *in-dì-nu* (*N* 15. 8)
- $nd > dd > d$ *i-din* (*H* 84. 7) 'he gave' for **indin*
- $nt > tt$ *it-ta-ši-iš* (*H* 47. 35) 'he made him take oath'
for **in-ta-ši-iš*
- $nk > kk$ *ik-ki-is-sú* (*H* 39. 10) 'he cut it off' for **in-ki-is-sú*
- $n\check{s} > \check{s}\check{s}$ *it-ta-dì-iš-šu* (*H* 35. 6) 'he gave him'
for **it-ta-dì-in-šu*
- $nm > mm > m$ *li-id-dì-(ma)* (*H* 106. 14) 'let him give' for **li-id-din-(ma)*

⁵⁶ *B.Gr.*, § 57.⁵⁷ Lewy, *VAG*, p. 81.⁵⁸ Cf. Lewy, *VAG*.

Dissolution of gemination through nasal dissimilation is found in the following cases:

i-ma-an-gur (H 29. 15) 'he will be willing' for **i-ma-ag-gur*

i-na-an-din (H 69. 11)⁵⁹ 'he will give' for **i-na-ad-din*

in-di-in (H 90. 7) 'he gave' for **id-din*⁵⁹

5. COMPLETE LOSS OF CONSONANTS

This takes place at times in the *I*₁ present and *I*₂ preterite of *nadānu*, where the final *n* of the root is lost.

i-na-an-di (H 92. 4, 7)^{59a} 'he will give' for the usual *i-na-an-din*

it-ta-di-iš (H 47. 17) 'he gave it'⁶⁰ for **ittadin-š(u)*

6. VOWEL CHANGES

The Kirkuk dialect—*i. e.*, Middle Babylonian—and Middle Assyrian, vary widely in regards to vowel changes. The facts are as follows:

(a) A closed *a*-vowel, when opened by the addition of a following *u*-afformative, almost always changes to *u*. Thus the plural of *i-ša-ak-an* becomes *i-ša-ak-ku-nu*; the plural of *ú-pal-la-aš* becomes *ú-pal-lu-u-šu*, etc.⁶¹ This vowel change, which seems to be due to a regressive vowel assimilation, never occurs in the Kirkuk texts examined.

(b) In the *I*₂ forms, the Middle Assyrian has the forms *taqtibi*, *taltiriq*, *tattidin* for the expected *taqtabi*, *taltariq*, *tattadin*.⁶² This change also seems to be due to regressive assimilation. In the Kirkuk texts it does not occur.

A common characteristic of the vowel changes discussed in the above two paragraphs is this: the vowel undergoing the change *is* or *has become* open.⁶³

Middle Babylonian

(a) In the second syllable of the present *I*₁ forms the *a* often becomes *i*, thus:

⁵⁹ Cf. Bauer-Leander, *KBAG*, p. 3 ff., for the same phenomenon in Aramaic.

^{59a} For parallel case in Arabic cf. Socin, *Ar. G.*, p. 45, note 1.

⁶⁰ Perhaps also *ni-id-di* (H 27. 5). But an erasure in the text makes this passage uncertain.

⁶¹ See Lewy, *VAG*, p. 26, for additional examples in the Assyrian Law-book. Cf. also *i-ma-du-du* 'they shall measure' *KAJ*, 12. 18; *i-pá-tu-ru* 'they shall redeem' *KAJ*, 13. 27; *id-du-nu* 'they shall give' *KAJ*, 47. 22.

⁶² Cf. Lewy, *VAG*, p. 29, for additional examples.

⁶³ Cf. Lewy, *VAG*, p. 27. Cf. also *KAJ*, 88. 16.

- 1) Alongside of *i-qar-ri-ib-šu* we find *i-qì-ri-ib*,⁶⁴
- 2) *i-qib-be-ir*⁶⁵ is the form used in these tablets instead of the expected *ikašid* present.
- 3) *i-ši-si* alongside of the usual⁶⁴ *i-ša-si*; and once also the form *i-ša-is-si*, perhaps the intermediate stage between the first two forms.
- 4) *te-zi-ri-ib*⁶⁶ for the expected⁶⁴ **ta-za-ri-ib*.

This change does not occur in Middle Assyrian as represented by the Assyrian Law-book and the texts published in the *KAJ*.

(b) In the preterite II₂ of the regular verbs, the *a*-vowel of the second syllable changes to *i*, thus:

- 1) *uq-te-bi-ir-šu* instead⁶⁴ of the regular **uq-tab-bi-ir-šu*
- 2) *uk-te-ši-du-(ma)* instead⁶⁴ of the regular **uk-taš-ši-du-(ma)*
- 3) *um-te-eš-ši-ir-(mi)* alongside of *um-taš-ši-ir-(mi)*

In these illustrations, the *a*-vowel in a closed syllable changes to *e* under the influence of the following *i*-vowel.⁶⁷ In the Assyrian Law-book, however, where vowel assimilation occurs only in an open syllable, the few forms found follow the regular *uktaššid* pattern.⁶⁸

7. INFLUENCE OF CONSONANTS ON VOWELS

The *i*-vowel changes at times to *e* under the influence of a following *r*,⁶⁹ thus:

- (a) *i-qib-be-ir* (*G* 9. 16) 'he shall bury' instead of **i-qib-bi-ir* and alongside of *uq-te-bi-ir-šu*
- (b) *ut-te-ir* (*H* 27. 15) 'he returned' for the expected *ut-tir*.

⁶⁴ For loss of gemination in the writing, cf. p. 65. Cf. examples 2 and 3 above where the gemination is written.

⁶⁵ For writing cf. p. 68 ff. For the *e*-vowel in the last syllable instead of the customary *i*-vowel, cf. below.

⁶⁶ For the *e*-vowel of the first syllable, cf. note 146. Cf. also *G*, p. 106, note to l. 6.

⁶⁷ Ungnad, *UBAG*, p. 8, § 5ab. Delitzsch, *AG* explains it as an umlaut of accented *ā* to *ē* because of following *i* or *ē*.

Lewy, *VAG*, p. 29, note 2, explains the change by analogy with the primae $\aleph_{4-5}$ where the *a* > *e* umlaut is due to the quiescent hard laryngal.

⁶⁸ The permansive and infinitive of the II₁ and III₁ stems, give further conclusive proof of this difference in vowel assimilation between the Assyrian and the Babylonian. In II₁, the permansive and the infinitive are *ballut* for the Assyrian, but *bullut* for the Babylonian (cf. Ungnad, *UBAG*, § 35 f, g.). In III₁ the permansive and the infinitive are *šaknuš* for the Assyrian, but *šuknuš* for the Babylonian (cf. Ungnad, *UBAG*, § 36 f, g.).

⁶⁹ Delitzsch, *AG*, p. 96.

For influence of laryngals on vowels, see treatment of verba primae laryngalis.⁷⁰

8. INFLECTION

In common with the Old Babylonian, the third person masc. singular and plural is used also for the third person feminine in the present and preterite. The only exception is *ta-at-ta-la-ak* (*H* 49.6) 'she went'. In line 4, of the same tablet, however, the form is *it-ta-ši-(ma)*, although the subject is the same feminine noun. For all other persons, the regular Akkadian prefixes and suffixes are used. There are, however, occasional errors due to carelessness in the use of a third person for a first and *vice versa*. Cf. notes 157, 194, 205.

9. STEMS

While these tablets differ in no way from the usual Akkadian in their stem formation, the important fact must be noted that there is not a single instance where the middle stem with the *t*-element shows either reflexive or passive meaning. This is true not only of the I_2 class where even for Late Akkadian, Ungnad⁷¹ and Delitzsch⁷² both admit difficulty in finding any difference between I_1 and I_2 , but also of the derived conjugations. The same holds true of Assyrian in the Law-book: "Die *t*-stämme werden noch gar nicht passivisch gebraucht und wechseln ohne wesentliche Bedeutungsunterschied gern mit ihren activen Stämmen."⁷³

The use of these middle stems with a reflexive and passive meaning, therefore, seems to be a later development. Why did these forms come into use, if their meaning is the same as that of the simple stems? Perhaps there is a clue to the answer in this peculiar fact: the use of the *t*-stems is much more widespread in the preterite than in the present. The verbs *epēšu*, *nadānu* and *liqū* whose I_2 preterite forms are so very numerous in these tablets, do not have a single case of the I_2 present. Of the regular verbs, while the preterite forms of I_2 are quite numerous,⁷⁴ there is only one example of a present I_2 .⁷⁵ Of the forms of the regular verbs, there is also only one⁷⁶ instance of a present, while the II_2 preterite is well represented.⁷⁷ Of the irregular verbs there are not sufficient examples to allow certain statistical deductions, except the verbs *epēšu*⁷⁸ and *liqū*⁷⁹ already mentioned, which

⁷⁰ *Ibid.*, pp. 44-51.

⁷¹ *UBAG*, p. 51, § 38a.

⁷² *AG*, p. 238.

⁷³ *VAG*, p. 67.

⁷⁴ Cf. pp. 90-91.

⁷⁵ Cf. p. 90.

⁷⁶ Cf. p. 92.

⁷⁷ Cf. pp. 92 f.

⁷⁸ Cf. pp. 104-106.

⁷⁹ Cf. p. 114-116.

reveal the interesting fact that the I_2 preterite forms are abundant, while the others are totally absent.

The conclusion to be drawn, then, seems to be the following: In an early period in the history of the Akkadian, the t -element began to lose its reflexive significance. Forms such as *ikšud* and *iktašud* for the preterite; *ikašad* and *iktašad* for the present could be used interchangeably. Because the preterite *ikšud* lacks bulk, when compared with the present *ikašad* the use of the t -stem to express it became frequent. On further analogy with the present, the *iktašad* form rather than the *iktašud* form prevailed.⁸¹

If the above hypothesis is correct, we have a ready answer for the following problems: (1) the use of the t -stems and the simple stems without any distinction in the meaning in our period; (2) the prevalence of the t -stems in the preterite and their comparative rarity in the present; (3) the frequent use of the *iktašad* forms of the I_2 rather than of the *iktašud* forms.⁸²

10. VERBA FIRMA

The principal facts concerning these verbs have already been discussed in connection with orthography and phonetic changes. As the present of the verb *baqānu* the Law-book has *i-ba-aq-qa-an*, while the text (*H* 9.14) reads *i-ba-aq-qi-in*. But since the occurrence is isolated, no conclusion can be drawn for a dialectal difference.⁸⁴

11. VERBA PRIMAE n

The primae n verbs are listed as part of the regular verbs. They show no peculiarities, excepting the assimilation of the n to the consonant immediately following in the preterite.⁸⁵ The verb *nadānu*, however, because of its frequency and numerous orthographic variants is listed separately.⁸⁶ This shows a marked divergence in form between the Assyrian and Babylonian dialects of the Akkadian. For it is only in the preterite I_1 that these two

⁸⁰ This would also explain the prevalence of the *iktašad* forms for the preterite I_2 , even where the preterite I_1 of the same verb is *ikšud* (cf. Delitzsch, *AG*, p. 248, § 121a), and would do away with the necessity of assuming an "ursprüngliche Form *išpar*," *ibid*. This is especially true of the irregular verbs.

⁸¹ Cf. pret. *indin* with present *inadin*, pret. *ilqi* with present *ilaqi*.

⁸² For a fourth problem which this theory answers cf. pp. 81-82.

⁸³ Cf. pp. 85-93.

⁸⁴ For the *kuššud* form of the permansive and infinitive II_1 (cf. p. 92), see note 68.

⁸⁵ Cf. p. 74.

⁸⁶ Cf. pp. 93-97.

dialects show the same form: *idin*.⁸⁷ In the present I₁ the Law-book has *iddan*,⁸⁸ while our tablets read both *i-na-din*,⁸⁹ and *inandin*⁹⁰ with nasal dissimilation.⁹¹ Neither in the Law-book nor in the Kirkuk tablets is the present I₂ found. For the preterite I₂ the Law-book has *ittidin*⁹² while the tablets have *ittadin*.⁹³

12. PRIMAE LARYNGALIS

The influence of a quiescent laryngal on the preceding vowel forms the basis of an interesting and outstanding distinction between the Assyrian and Babylonian dialects. The facts are as follows:

- 1) Third person primae $\aleph_1$ verbs (a) Assyrian: *eḥ-ḥa-az*⁹⁴
(b) Kirkuk: *i-iḥ-ḥa-az* (*G* 12. 8)
- 2) Third person primae $\aleph_2$ verbs (a) Assyrian: *il-lak*⁹⁵
(b) Kirkuk: *i-il-la-ak* (*H* 50. 12)
- 3) Third person primae $\aleph_3$ verbs (a) Assyrian: *e-ru-uš*⁹⁶
(b) Kirkuk: *i-ir-ri-iš* (*G* 15. 26)
- 4) Third person primae $\aleph_4$ verbs (a) Assyrian: *e-ep-pa-aš*⁹⁷
(b) Kirkuk: $\begin{cases} i-pu-uš & (H\ 61. 9) \\ e-ip-pu-uš & (G\ 51. 9) \end{cases}$
- 5) Third person primae $\aleph_5$ verbs (a) Assyrian: *e-ru-ub*⁹⁸
(b) Kirkuk: *e-ir-ru-um-(mi)*⁹⁹ (*G* 15. 18)

The conclusion at first glance would seem to be:

- 1) $*ia > i^{100} + \aleph_1$ $\begin{cases} e \text{ in Assyrian} \\ i \text{ in Kirkuk} \end{cases}$
- 2) $*ia > i + \aleph_2$ $\begin{cases} i \text{ in Assyrian} \\ i \text{ in Kirkuk} \end{cases}$
- 3) $*ia > i + \aleph_3$ $\begin{cases} e \text{ in Assyrian} \\ i \text{ in Kirkuk} \end{cases}$
- 4) $*ia > i + \aleph_4$ $\begin{cases} e \text{ in Assyrian} \\ e \text{ or } i \text{ in Kirkuk} \end{cases}$
- 5) $*ia > i + \aleph_5$ $\begin{cases} e \text{ in Assyrian} \\ e \text{ (or } i) \text{ in Kirkuk} \end{cases}$

⁸⁷ For Assyrian Law-book, cf. Lewy, *VAG*, p. 76. For tablets cf. here p. 94.

⁸⁸ Lewy, *VAG*, p. 76.

⁸⁹ P. 93.

⁹⁰ P. 93.

⁹¹ Cf. p. 75.

⁹² Lewy, *VAG*, p. 77.

⁹³ P. 96.

⁹⁴ Lewy, *VAG*, p. 79 ff.

⁹⁵ Lewy, *VAG*, p. 80.

⁹⁶ Lewy, *VAG*, p. 81. The form is preterite.

⁹⁷ Lewy, *VAG*, p. 80.

⁹⁸ Lewy, *VAG*, p. 81. The form is preterite.

⁹⁹ For **e-ir-ru-ub-(mi)* cf. p. 74.

¹⁰⁰ For change *ia* to *i* cf. Ungnad, *UBAG*, etc.

In the Assyrian, however, the Law-book shows that the seeming agreement of the influence exerted by the quiescent $\aleph_{3-4-5}$ on the *i*-vowel with that of the quiescent $\aleph_1$ (*viz.*, that they all change to *e*) does not hold when the verbs *tertia*e *infirmae* are taken into consideration. It is only with quiescent $\aleph_{2-5}$ that the *i*-vowel becomes *e*. The conclusion for the Assyrian therefore is the following: that the change $i + \aleph_1 > e$ of the third person *primae* $\aleph_1$ is not primary but on the analogy of the *primae* $\aleph_{3-4-5}$ verbs.¹⁰¹

Reasoning along similar lines,¹⁰² the difficulty caused by the presence of *epuš* and *ipuš* forms side by side may be explained by the fact that originally the changes were the same for Kirkuk (*i. e.*, Middle Babylonian) as for Assyrian, thus: $i + \aleph_1 > i$ but $i + \aleph_{4-5} > e$. In this dialect, however, for some unknown reason, the analogy worked the other way; *e. g.*, even the $i + \aleph_{4-5}$ became *i*.¹⁰³ At the time of the Kirkuk tablets, the older *e* was still in use, though far from frequent.¹⁰⁴

For the influence of the laryngals on the *a*-vowel of the first person, the following are the facts for the Kirkuk tablets:

- $a + \aleph_1$ *a-ta-ḥa-az* (G 33.4) 'I took' (to wife)
- $a + \aleph_2$ *a-la-ak-(mi)* (H 49.23) 'I shall go'
- $a + \aleph_3$ no examples
- $a + \aleph_4$ *e-zi-ib* (H 40.16) 'I will leave'
- $a + \aleph_5$ no examples.

For the Kirkuk dialect, therefore, the following observations concerning the influence of the laryngals on the *a*-vowel may be stated:

- $a + \aleph_{1-2} > a$
- $a + \aleph_4 > e$

In examining the III_1 forms of the *primae* laryngalis, the following may be noted:

- III_1 present of *aḥāzu* (*primae* $\aleph_1$) *u-ša-aḥ-az-zu* (H 57.5)
'he shall make him marry'
- but III_1 preterite of *erēbu* (*primae* $\aleph_5$) *ú-še-ri-ib-šu* (CS 8.4)
'he made him enter'

¹⁰¹ Lewy, *VAG*, pp. 34-36. For discussion of the difficulties involved in Lewy's comparison of *taḥtepi* with *taqtibi* in order to prove that the *te* syllable of the former shows that originally the form was *tahtepe*, from *ḥapū* ($\aleph_1\aleph_2\aleph_7$), cf. pp. 81 f.

¹⁰² In these texts also, *našū*, a *tertia*e $\aleph_1$ becomes *i-na-aš-ši* (CT II, 21.11, 14) but *idū*, a *tertia*e $\aleph_4$ becomes *tī-i-de* (S 23) and *šemū* also a *tertia*e $\aleph_4$ becomes *i-še-im-me* (H 7.23).

¹⁰³ For similar conclusion with regard to Old Babylonian, cf. Lewy, *VAG*, p. 36, note 3.

¹⁰⁴ For example cf. p. 104.

To the postulated changes:

$$\begin{aligned} a + \mathfrak{N}_{1-2} &> a \\ a + \mathfrak{N}_4 &> e \end{aligned}$$

is to be added, therefore:

$$a + \mathfrak{N}_5 > e^{105}$$

Examining the II₁ forms, the following facts become evident:

i-ta-am-ru (N 89. 19) 'they saw'
ni-ta-la-ak-(mi) (H 49. 17) 'we went'
i-te-zi-ib (H 1. 6) 'he left'

Here we find that while in the primae $\mathfrak{N}_{1-2}$ verbs the *t*-syllable of the I₂ stem remains *ta*, which is the regular form; in the primae $\mathfrak{N}_4$ verbs, the *ta* changes regularly to *te*.¹⁰⁶

The problem in these cases, therefore, is: What causes this change of *ta* > *te* in the $\mathfrak{N}_{4-5}$ forms? Delitzsch¹⁰⁷ merely states the change with the following comment: "Umlaut von betontem *a* in *e* bei nachfolgendem *i* oder *e*". What is to be done then, with cases in the Assyrian such as *taqtibi*,¹⁰⁸ etc.? Why is the change there *ta* > *ti* rather than *ta* > *te*?

Ungnad¹⁰⁹ offers a different explanation for this *ta* > *te* change. Starting with the suggestion that $a + \mathfrak{N}_{4-5}$ becomes *e* he suggests that the reason for the change of *ta* > *te* in the primae $\mathfrak{N}_{4-5}$ class is that the *a*-vowel of neighboring syllables usually also becomes *e*, e. g., $a\mathfrak{N}_4$ *tabir* > *ētabir* > *ētebir*. The difficulty with this explanation is, that while this is true of the first person, and obtains also in the case of the Assyrian third person, where the change of *a* > *e* with $\mathfrak{N}_{4-5}$ is the rule;¹¹⁰ what is to be said for the Babylonian third person, which according to Ungnad¹¹¹ shows the change of $ia\mathfrak{N}_{4-5}$ to *i*? Surely under the influence of the resulting *i* the *a* of the neighboring syllable, if showing any change, would become *i* and not *e*.

In studying the Assyrian Law-book, moreover, Lewy has found that the I₂ *ta* syllable follows regularly a regressive assimilation;¹¹² e. g., it is the

¹⁰⁵ The same is true for Middle Assyrian, cf. Lewy, *VAG*, p. 33. For possible influence on *verba firma*, cf. p. 76.

¹⁰⁶ For examples see pp. 106, 114, 116, 118, 119.

¹⁰⁷ *AG*, p. 90.

¹⁰⁸ Lewy, *VAG*, p. 93.

¹⁰⁹ *UBAG*, § 57 d.

¹¹⁰ Lewy, *VAG*, p. 33.

¹¹¹ *UBAG*, § 57 e.

¹¹² Lewy, *VAG*, p. 28.

vowel following which influences it and not the preceding one: *talliriq* for Babylonian *tattariq*, etc.¹¹³ It is more reasonable, therefore, to assume that the change of *ta* to *te* in the Law-book is also due to regressive assimilation. This is further proved by the fact that this change of *ta* > *te* occurs only in verbs which originally ended $\mathfrak{N}_{3-4-5}$, and therefore had *e* for *a* in the last syllable following the rule $a + \mathfrak{N}_{3-4-5} > e$.

This explanation, however, cannot include the *ētezib* (Babylonian *itezib*) form which is not a *tertiæ laryngalis* at all.¹¹⁴ What is even more conclusive, however, is this: as shown above, the regressive assimilation is *not at all* found in the Kirkuk tablets. It is always *iktašid* in the *verba firma* of these tablets. Nevertheless the *iktešid* form is very common for the $\mathfrak{N}_4$ verbs.¹¹⁵ Surely, for the Kirkuk dialect one should not attempt to explain it on the basis of a regressive assimilation which is not in evidence.

Assuming, however, that the prevalence of the *t*-formations of the I_2 -stem was due to a natural attempt to give bulk to the short *ikšud* preterite I_1 on the analogy of the larger *ikašid* form of the present I_1 and that therefore the vowel following the *t* was the same vowel which marked the I_1 present form, all the difficulties involved in the change *ta* > *te* discussed in the preceding paragraph are solved, thus:

$i\mathfrak{S}_1ahaz$ (original for *ihaz*) with *t*-element of $I_2 > *i\mathfrak{S}_1tahaz > itahaz$

$i\mathfrak{S}_4ezib$ (original for *ezib*) with *t*-element of $I_2 > *i\mathfrak{S}_4tezib > \begin{cases} \bar{i}tezib \text{ in Kirkuk} \\ \bar{e}tezib \text{ in Assyrian} \end{cases}$

With the laryngal *h* the texts offer these instructive examples:

pres. I_1 *i-he-ip-pì* (*H* 73.25) 'he shall break'

pret. I_2 *ih-te-pì* (*H* 21.4) 'he broke'.

One more instructive detail as to the difference between the two Akkadian dialects is that offered by the verb *epēšu*. In the present I_1 its form in the Law-book is *e-ep-pa-aš*,¹¹⁶ but in our texts *i-pu-uš* (in *H* 61.9) and *e-ip-pu-uš*¹¹⁷ (*G* 51.9). In the preterite I_1 both dialects have *u* in the last syllable.¹¹⁸

¹¹³ Lewy, *VAG*, p. 29.

¹¹⁴ Lewy himself has felt the difficulty, cf. *VAG*, p. 33, note 4, but does not offer a satisfactory solution. Cf. last sentence.

¹¹⁵ Cf. note 106.

¹¹⁶ Lewy, *VAG*, p. 80.

¹¹⁷ For initial *e*-vowel cf. p. 79 ff.

¹¹⁸ This distinction is still to be found in Late Akkadian, cf. Ylvisaker, *BAG*, p. 73.

13. VERBA PRIMAE *u* AND *i*

Only the permansive shows any differentiation between the two dialects, the permansive *I*₁ of *ašābu* being *ušbat* (fem.) in the Law-book but *ašbat* (*H* 71. 10) in the tablets.

14. VERBA MEDIAE INFIRMAE

The verbs mediae infirmae show no particular differences in the dialects. This, though, should be noticed: that while the uncontracted form of the preterite¹¹⁹ still exists in the Assyrian in such forms as *uk-ta-i-nu-u-ši*,¹²⁰ in the Kirkuk dialect, only the contracted form is found, thus: *ut-le-ir-šu-(ma)* which is to be read, of course, *utteršuma*.¹²¹

15. VERBA TERTIAE INFIRMAE

The most striking difference in this class, and one already noticed by Koschaker, is the absence of vowel contraction in the plural and subjunctive of the *I*₁ and *I*₂ stems of the Assyrian; while the Kirkuk dialect is characterized by almost unexceptional contraction.¹²² Thus in the Assyrian the forms are always: *iqabbiuni*, *ilqiuni*, *iqbiaššu*, *laqiat*, *iqtibiaššu*, etc.;¹²³ the corresponding forms in the Kirkuk tablets are always, *i-ša-sú-ú* (*CS* 11. 17), *il-qú-ú* (*TCL* 2. 5), *iq-ta-bu-ú* (*H* 15. 7).

Forms of the present *I*₁ like *i-laq-qi*, *i-ša-si-u-(ni)* of the Assyrian¹²⁴ as compared with *iliqqi* and *išisi* of the tablets have already been discussed;¹²⁵ also forms *I*₂ preterite like *taqtibi* of the Assyrian with *iqabi* of the tablets.¹²⁶ Interesting to note is the present of the verb *idū* (יָדַע) which appears in the tablets as *ni-de-(mi)*, *ti-i-de*.¹²⁷ In the Assyrian Law-book the final *e* due to the *ṣ*₄ on analogy with the other tertiae infirmae verbs has already become *i* except before affixes where the other forms remain, thus *ti-i-di* but *i-di-e-(ma)*.¹²⁸ In both dialects of this period, however, it is still treated

¹¹⁹ Ungnad, *UBAG*, p. 60 ff. c.

¹²⁰ Lewy, *VAG*, p. 89.

¹²¹ For *uttir* instead of *uttir*, cf. p. 76.

¹²² Only one example is found in the verb forms, e. g. *i-ri-ú(ma)* (*CS* 18. 16) 'they pastured,' and this may be due to the fact that the root *re'u* is doubly weak.

¹²³ Lewy, *VAG*, p. 90.

¹²⁴ Lewy, *VAG*, p. 90.

¹²⁵ Cf. p. 75 ff.

¹²⁶ *Ibid.*

¹²⁷ Cf. p. 118.

¹²⁸ Lewy, *VAG*, p. 90.

as a primae *i*. In Late Assyrian, it is treated as primae *i* in the Babylonian, but as primae *u* in the Assyrian.

16. VERBS WITH SUFFIXES

There are no differences in form between the dative and the accusative suffixes, but as a rule, the dative suffixes are added to the energetic mood of the verb while the accusative suffixes are added to the indicative or subjunctive. Thus:

- 1) *i-na-an-din-ši*¹²⁹ (CS 6.4) 'he shall give her'¹³⁰ (direct)
but *i-na-an-din-na-aš-šu* (CS 6.11) 'he shall give to him' (indirect)
- 2) *i-din-aš-šu* (N 20.14) 'he gave to him' (indirect)
but *ad-di-šu-nu-ti-(ma)* (CS 18.14) 'I placed them' (direct)
- 3) *at-ta-din-šu-nu* (TCL 41.6) 'I gave them' (direct)
but *i-din-na-aš-šu-nu-ti* (N. 38.14) 'he gave to them' (indirect).

17. MODI

As a whole, the tablets display a marked regularity in the use of the subjunctive in the subordinate clauses.¹³¹ The exceptions to this rule are not very numerous and are not surprising when it is remembered that there was no reason to be as careful in the use of their language as in an exact and precise Law-Book.¹³² The energetic is used regularly with the dative suffixes, though in some cases¹³³ the *a* at the end seems to be nothing more than an overhanging vowel, there being no justification for its use.

18. TEMPORA

The tablets use at all times the correct forms for the preterite and present,

¹²⁹ *ši* used correctly for feminine; but more usually *šu* is used for masculine and feminine.

¹³⁰ 'as wife to his son'.

¹³¹ The *-ni* particle used in subordinate clause so regularly in the Assyrian Law-book, cf. Lewy, *VAG*, p. 49 ff., is almost never found in these tablets. This is one of the two distinctions between Assyrian and Babylonian which Koschaker, *NKRA*, p. 19, already notes. The other, is the absence of the uncontracted forms in these texts. Cf. p. 83 and note 122.

¹³² Some examples are: *hu-ub-bu-lu-(mi)* (H 30.4) 'he owes'

u-si-mi-hu-eš (H 65.4) 'he made him joint heir'.

¹³³ Thus: *ub-ta-qa-ra* (CS 9.11) 'it has a claim'

it-ta-ad-na (CS 17.12) 'he gave'

id-du-ra (H 52.26) 'he feared'.

in their customary meaning of perfect and imperfect tense, respectively.¹³⁴ The permansive expressing the completed action¹³⁵ of the verb is used with transitive verbs *only* in a passive meaning.¹³⁶

With the neuter verbs it is used to express completed as well as durative state, thus:

mi-it-(mi) (CS 15.20) (CS 16.46) 'had died'
bal-tu (H 57.6) 'is alive'.

19. VERBA FIRMA

Present (*ikašud*). Singular.

ni-dá-ag-gal-šu-nu-ti (H 47.30) 'we saw them'¹³⁷
a-dá-ga₅-al (H 27.19) 'I saw'¹³⁸
i-ha-ma-šú (H 71.35)¹³⁹
(kī) i-ka₄-ša-du (H 43.32)¹³⁹
i-la-ba-aš-šu (H 60.18) 'he shall clothe him'
i-pal-la-aḥ-šu-nu-ti (H 7.20) 'he shall serve him'
i-pal-la-aḥ-šu (N 57.7) (N 59.13) 'he shall serve him'
i-pal-la-aḥ-šu (H 59.21) 'he shall serve her'¹⁴⁰
(ša) i-pal-la-ḥu (H 71.31) 'he shall serve'
i-pal-laḥ-šu (H 66.14) 'he shall serve her'¹⁴⁰
i-ma-ḥa-aš (H 27.20) 'he struck'¹³⁸

¹³⁴ I can find no basis for Koschaker's statement, *NKRA*, p. 13, note 1: "Man konstatirt gelegentlich Verwechslung von Präteritum und Präsens." Cf. however note 154 and note 250.

¹³⁵ Cf. Ungnad, *UBAG*, p. 40 d^a.

¹³⁶ *ša-ki-in* (CS 14.8) 'it has been deposited'

ša₇-ti-ir (H 2.26) 'was written'. No examples of a permansive of a transitive verb with active meaning, as in the Amarna Letters, are found. Cf. however note 162.

¹³⁷ *ú ni-nu ni-da-ag-gal-šu-nu-ti ki-ma na-su-ú* 'and we saw him carrying'. For use of present in contemporaneous action cf. Ungnad, *UBAG*, p. 39, § 30 br.

¹³⁸ *a-dá-ga₅-al (kī)-me-e i-ma-ḥa-aš* 'I saw when he struck', cf. note 137.

¹³⁹ K. was willed certain properties by her husband; he then adds (H 71.33) (*šum-ma*) *salki-ra-še a-na mu-ti ú-ša-ab šubātibi-a i-ḥa-ma-sú ú e-ri-še-ša ú-še-šú-uš* 'if K. marries she — the garments, and her husband shall take her away.' The verb *ḥamāšu* thus far has been found only in the II₁ and II₂ conjugations with the meaning 'to do violence to'; 'to plunder'; 'to rape'. The form *iḥamasu*, however, is I₁ and none of these meanings will suit the context. It seems to have some idiomatic meaning with the word for garments, which at present is not clear. Cf. חֲמוֹץ בְּגָדִים, Isaiah 63.1.

¹⁴⁰ For the use of the masculine suffix with feminine meaning cf. note 129.

i-na-ap-pa-al-(ma) (CS 8. 8) 'he shall pluck out'
i-ša-bat-sú-(ma) (H 96. 18) (TCL 10. 22)¹⁴¹ 'he shall seize him'
iš-ša-ba-at (N 8. 9) 'will have'¹⁴²
i-ša-aṭ-tar (TCL 41. 36) 'he shall write'
i-ša₇-aṭ-ṭá-ar (H 43. 38) 'he shall write'
i-ša₇-ka₄-an (H 95. 20) 'he shall place'
a-ša-ap-par (H 105. 12) 'I shall send'
i-za-az (H 43. 39) 'he was standing'

Present (*ikašad* form). Plural

i-ma-dá-ad-du (H 51. 8) 'they shall measure'
i-ma-ḥa-šú (VAS 108. 9) 'they shall drive in'
[i]-ma-ha-šú (VAS 109. 7) 'they shall drive in'

Present (*ikašid*). Singular

i-bá-aq-qí-in (H 9. 14)¹⁴⁴
i-ḥa-li-iq-(ma) (N 8. 12) 'he will be lost'
i-la-bi-it (H 97. 7) (H 98. 10, 12)¹⁴⁵ 'they shall knead'
te-zi-ri-ib (G 28. 22) 'you shall press'¹⁴⁶
i-qar-ri-ib-šu (H 67. 54) 'they shall lay rival claim to it'¹⁴⁷
i-qí-ri-ib (N 89. 12) 'he shall lay rival claim to'¹⁴⁸
i-qí-ir-ri-ib (N 8. 16) 'he shall lay rival claim to'¹⁴⁸
i-na-ak-ki-is (H 55. 21) (H 56. 32) (passim) 'he shall cut off'
i-na-ki-is (H 85. 30) 'he shall cut off'¹⁴⁹

¹⁴¹ For change of *š* to *s* after *t*, cf. p. 74.

¹⁴² *pí-ir-qa iš-ša-ba-at* if the field 'will have a claim', for the usual *pí-ir-qa irtaši*, *iš-ša-ba-at* is for *iš-ta-ba-at*; for the change *št* to *ss*, cf. p. 73.

¹⁴³ While the tablet was written, *ú ma-ri-ḥa-a-a i-za-az* 'Ariḥa was standing by'. For use of present, cf. note 137.

¹⁴⁴ Tablet H 9 deals with the following case: A and B promise to return two sheep which they owe to C. The tablet then continues, that if they do not return them (l. 13) *i-na muḥḥibi-šu-nu* (l. 14) *i-bá-aq-qí-in* (l. 15) *ú ú-la-ad*. Does that mean that C will hold them responsible for the clipping of the wool and for any young which they will bear? Difficult to interpret. Cf. H 96, ll. 11-15.

¹⁴⁵ Singular verb with plural subject.

¹⁴⁶ Used of *membrum virile*. For change of *ta* > *te*, cf. Ungnad, *UBAG*, p. 42 ce. For change of *za* > *zi* due to characteristic Assyrian vowel assimilation, cf. p. 75 ff.

¹⁴⁷ Originally meaning 'to approach', cf. Koschaker, *NKRA*, p. 26, note 4. For use of plural subject with singular verb, cf. note 145.

¹⁴⁸ *iqirib* for *iqarib*. For characteristic Assyrian assimilation, cf. p. 75.

¹⁴⁹ For omission of doubling, cf. p. 65.

i-na-ak-ki-is-(ma) (*H* 29. 17) 'he shall cut off'
i-na-ak-ki-su (*H* 33. 7) (*N* 9. 16) 'he shall cut it off'
i-ra-ab-bi-iš (*H* 26. 9)¹⁵¹
i-qi-ib-be-(ir) (*G* 9. 16)¹⁵²

Present (*ikašid*). Plural

i-la-bi-nu (*G* 68. 9) (*H* 97. 13) 'they shall mould'
i-qi-ri-bu (*H* 71. 14) 'they shall lay rival claim'¹⁵³

Present (*ikašud*)

i-ma-an-gur (*H* 29. 15, 37) (*H* 46. 22)¹⁵⁴ 'he will be willing'

Preterite (*ikšud*). Singular

im-šu-ru (*H* 76. 32) 'they impressed'
i-ma-gu₅-ru (*H* 49. 28) 'he was willing'
(ša) iš-tù-ru (*H* 106. 10) 'he wrote'
(ša) aš-tù-ru (*TCL* 41. 32) 'I wrote'
(ša) al-tù-ru (*G* 33. 14)¹⁵⁵ 'I wrote'
(ša) id-bu-bu (*G* 1. 18) 'he spoke'
ik-šu-ud (*H* 73. 36) (*N* 91. 6) (*G* 2. 10) 'it has reached'
aš-pur-(mi) (*CS* 16. 25) 'I sent'
iz-ku-ra-aš-šu (*CS* 16. 66) 'she pronounced against him'

¹⁵⁰ *i-na-ak-ki-su* < **i-na-ak-ki-is-su* which in term is for *i-na-ak-ki-is-šu*. For omission of gemination, cf. p. 65. For change of *sš*, cf. *ss*, cf. p. 74. One must be on continual guard for these changes; and not assume too readily that the *u* is merely an overhanging vowel.

¹⁵¹ *ra-bi-ši-ia i-ra-ab-bi-iš*; meaning not certain. The verb seems to be a denominative used with *rabišu* 'sheepfolds', 'possessions' with the meaning 'to have charge over these possessions'.

¹⁵² *iqibber* for *iqibbir*, see above p. 76.

¹⁵³ Cf. notes 147 and 148.

¹⁵⁴ The context of *H* 46. 22 demands a preterite.

¹⁵⁵ This is undoubtedly the reading. Gadd's reading, *G*, p. 111, *ap?-du-ru* makes no sense whatever; cf. Gadd's note, *ibid.*, p. 112. Gadd's translation, *ibid.*, p. 111: 'now the tablet concerning the silver which I have cancelled(?) to Hut-Tesup, now this day that tablet is broken', should be amended as follows: 'now the tablet concerning the silver which I have written to Hut-Tesup; now this day, that tablet I have broken'. The reading *ib-te-be*, *G*, p. 112, 33. 7, may, of course, also be *eh-te-pè*; and may be translated by the first person, which is what the context demands; cf. *al-tù-ru* (l. 14) and *a-ša-as-ši* (l. 19). For change of *št* to *lt*, cf. above p. 73.

Preterite (*ikšud*). Plural

ir-ku-su (*TCL* 41.4) 'they contracted'

Preterite (*ikšid*). Singular

ik-ki-is-su (*H* 39.10) 'he cut it off'¹⁵⁶

ik-ki-is (*H* 39.10) 'he cut off'

ik-ši-šu (*H* 15.30)^{156a}

Preterite (*ikšad*)

im-ḥa-aš (*H* 27.12, 18) 'he struck'

(*šumma la*) *aš-ba-tù-šu-nu-ti-(ma)* (*CS* 18.17) 'I seized them'

I₁ Permansive-Singular

ša-ki-in (*CS* 14.8) 'it has been deposited'

(*ša*) *ba-aq-nu* (*H* 18.14) 'clipped'

(*ša*) *bá-aq-nu* (*H* 24.10) 'clipped'

(*lu*) *bal-tá-ta-(mi)* (*H* 48.13) 'may you keep well'

(*adū*) *bal-tu₄* (*H* 67.36) 'is alive'¹⁵⁷ (fem.)

(*adi*) *bal-tu₄* (*H* 59.12) (*H* 59.20) 'is alive'

(*adū*) *bal-tù* (*H* 57.6) 'is alive'

(*adū*) *bal-tù* (*H* 67.12) (*H* 73.12) 'is alive' (fem.)

(*adi*) *bal-tá-tu₄* (*H* 71.9) 'is alive' (fem.)

(*adi*) *bal-tá-at* (*N* 26.12) 'is alive' (fem.)

(*adū*) *ba-al-ta-tù* (*CS* 6.15) 'is alive' (fem.)

(*adi*) *bal-tú* (*CT* II 21.8) 'is alive'

ga₆-mi-ir (*H* 76.31) 'is completely paid'

ša₇-tì-ir (*H* 2.26) (*H* 40.21) (*H* 56.36) 'was written'

ša-tì-ir (*H* 5.21) 'was written'

ša₇-tar (*H* 25.26) 'was written'¹⁵⁸

ša-tì-ir (*H* 15.49) (*H* 33.42) 'was written'

ša-tì-ir (*H* 17.31) (*H* 22.18) (*H* 69.15) 'was written'

¹⁵⁶ Root is *nakāsu*. For assimilation of *n* to *k*, cf. p. 74. For change *sš* to *ss*, see above p. 74.

^{156a} From root $\sqrt{kašāšu}$. Meaning here seems to be, the debt which 'they contracted'. Cf. note 176.

¹⁵⁷ Usually the masculine permansive is used also for feminine. Cf., however, the correct use of the feminine permansive in (*H* 71.9) (*adi*) *bal-tá-tu₄*; (*N* 26.12) *bal-ta-at*, etc.

¹⁵⁸ The only example; instead of the customary *šaṭir* and *šaṭer*.

- ša-te₄-ir* (*H* 59.26) 'was written'¹⁵⁹
ša₇-ti-ir (*H* 60.23) (*H* 67.55) 'was written'
(ša) qa-aš-šú (*G* 3.29) 'shorn'¹⁶⁰
ma-di-id-(mi) (*N* 13.18) 'was measured'
ma-hi-iš (*H* 28.14) (*CT* II 21.20) (*G* 71.4)¹⁶¹
na-kí-is (*H* 14.4) 'has been set apart'
sa-li-iš (*H* 15: 12, 14, 18, 19, 20, 25) 'is lacerated'
ša-bi-it (*H* 5.17) 'resorts to'¹⁶²
ka₄-ši-id (*H* 75.6) (*H* 55.10) 'reached'
(manū) ha-aš-ḥu (*H* 79.20) 'he desires'
ḥa-aš-ḥu-ú (*TCL* 7.7) 'she desires'
(šumma) ha-aš-ḥu-(mi) (*CS* 5.7) 'he desires'
(šumma) ha-aš-ḥu-ú-(mi) (*CS* 5.9) 'he desires'
(šumma) ha-aš-ḥu (*CS* 5.10) 'he desires'
(ašar) ḥa-ši-iḥ-šu-nu (*H* 80.29)¹⁶³ 'he desires'

I₁ Permansive-Plural

- na-ak-sú* (*H* 15.17) 'cut off'
ša₇-aṭ-ru (*H* 61.9) 'were written'
ba-aq-nu (*H* 38.3) (*G* 26.12) (*H* 9.6) 'clipped'
bá-aq-na-tu (*G* 77.3) 'clipped' (fem.)
bá-qí-ma-tu₄ (*H* 14.9)¹⁶⁴ 'clipped' (fem.)
qa-aš-šú (*G* 30.13) 'shorn'
bal-ṭu₄ (*H* 7.19) 'are alive'
bal-ṭe (mi) (*CS* 19.17)¹⁶⁵ 'are alive'

I₁ Infinitive

- (ana) na-ka-si* (*H* 47.14) 'for cutting down'

¹⁵⁹ *šaṭer* for *šaṭir*, cf. p. 76.

¹⁶⁰ Gadd's reading *qazzutuš*, *G*, p. 68 (and cf. note on p. 89), is an error for *qa-aš-šú dam-qú*.

¹⁶¹ Used with *pu-ti* in the idiomatic meaning 'to stand surety'. Cf. Gadd, *G*, p. 138, 71 and notes on lines 4, 8.

¹⁶² Tablet 51.16; *(ma)-an-nu ša i-na be-ri-šu-nu ibalkatutu₄ ù di-na ša-bi-it* 'whoever between them violates (the contract) and resorts to legal proceedings'. *šabit* here seems to be a permansive used with transitive verb in the active sense.

¹⁶³ The ending *šunu* seems, totally, out of place.

¹⁶⁴ In the Kirkuk tablets, this is the only example of *baqāmu* instead of *baqānu*. The former, however, is the usual in Late Assyrian, cf. Delitzsch, *HWB*, p. 181.

¹⁶⁵ Peculiar plural form for the customary *balṭu*.

(*ana*) *ša-ba-ti* (*H* 44.12) 'for seizing'

(*ina*) *na-pa-ḫi* (*H* 95.7) 'beginning'

(*ina*) *ga₅-ma-ar* (*H* 10.14) 'end'

(*ina*) *ga-ma-ar* (*H* 96.7) 'end'

I₂ Present

il-ta-pa-at (*H* 35.8) 'he shall affix'

I₂ *iktašad* Preterite

im-ta-šar (*H* 30.11) 'he impressed'

im-ta-ša-ar-(mi) (*H* 68.38) 'he impressed'

ir-ta-ak-sú-(mi) (*H* 80.12)¹⁶⁶ 'I tied it'

ir-ta-ak-sú-nu-ti (*N* 78.15)¹⁶⁷ 'I tied them'

ar-ta-ak-ka₄-as (*G* 42.9) 'I tied'

iš-ša-bat-sú-nu-ti (*H* 47.11)¹⁶⁸ 'he seized them'

iš-ša-ba-at (*H* 5.27)¹⁶⁹ 'he seized'

iš-tap-ra-an-ni (*H* 4.6) (*H* 47.15) 'he sent me'

al-ta-par-(mi) (*H* 41.21) 'I sent'¹⁷⁰

aš-ta-par-šu-(mi) (*CS* 16.27) 'I sent him'

aš-ša-par (*S* 9) 'I sent'¹⁷¹

ab-ta-táq (*G* 33.8) 'I cut off'¹⁷²

iš-ta-ka-an (*H* 58.10) 'he deposited'

iz-za-ak-ra-an-ni-(ma) (*CS* 16.10)¹⁷³ 'he pronounced against me'

az-za-kar-šu-(mi) (*CS* 16.21) 'I pronounced against him'¹⁷³

ak-ta-ta-ma-at-ki-(mi) (*H* 48.15)¹⁹⁸

¹⁶⁶ *ir-ta-ak-šu-(mi)* for *ir-ta-ak-as-šu-(mi)*. For the dropping of the *a*-vowel in the *as* syllable, i. e. vowel syncope, cf. Ungnad, *UBAG*, p. 9 ca. For change of *sš* to *ss*, see above p. 74. Note use of third person prefix instead of the first person, as required by context.

¹⁶⁷ *ir-ta-ak-šu-nu-ti* for **ir-ta-ak-as šu-nu-ti*, cf. note 166.

¹⁶⁸ *iš-ša-bat-šu-nu-ti* for **iš-ta-bat-šu-nu-ti*. For change *st* to *šš* and *tš* to *ts*, cf. pp. 73 f.

¹⁶⁹ For change *št* to *šš*, cf. p. 73.

¹⁷⁰ For change *št* to *lt*, cf. p. 73.

¹⁷¹ The form is difficult, though the context is clear. The only solution would be to assume that it is an historical writing for *as-sa-par* (for pronunciation of *š* as *s* among the Hurrians, cf. pp. 71 f.). This form *as-sa-par* would then be a I₂ preterite, instead of *as-ta-par*; for change of *st* to *ss*, cf. pp. 71 f. Perhaps the second *ša* is a scribal error for *ta*. The difference in the signs is not very great.

¹⁷² Line 8 of *G* 33 is to be read *ši-is-ši-ik-taša ab-ta-táq* 'her hem I cut off', i. e. 'I divorced her'. Cf. Koschaker, *NKRA*, p. 24 and note 3.

¹⁷³ For change *zt* to *zz*, cf. p. 73.

I₂ *iktašad* Preterite. Plural

- ir-ta-ak-sú-uš* (H 80.4) 'they contracted it'
it-tap-ru-uš (H 43.30) 'they sent him'¹⁷⁴
iš-tap-ra-an-ni-(mi) (H 48.10) 'they sent me'
iš-ta-ap-ru-uš (H 49.8.12) 'they sent him'
iš-ta-ap-ru-šu-nu-ti (G 28.30) (G 35.27) 'they sent them'

I₂ *iktašid* Preterite

- ir-ta-pí-is-sú* (H 52.9) (H 52.19)¹⁷⁵ 'he struck him'
ar-ta-pí-is-(ma) (H 52.25)¹⁴⁸ 'I struck'
iš-ta-ri-iq-(ma) (H 35.4) 'he stole'

I₂ *iktašud* Preterite

- im-ta-qú-ut-(ma)* (CS 15.19) 'it fell'

II₁ Preterite. Singular

- ú-ḥe-im-mi-iš* (H 47.27) 'he robbed'

II₁ Present. Singular

- ú-na-sa-ak-(ma)* (H 75.7) 'he shall choose'
ú-na-as-sa-ak-(ma) (H 75.10) 'he shall choose'
ú-ka₄-aš-ša-as-sú-nu-ši (G 12.31) 'he shall offer as payment of debt'¹⁷⁶

¹⁷⁴ *it-tap-ru-uš* for *iš-tap-ru-uš* and perhaps through the further change *iš-tap-ru-uš* to *il-tap-ru-uš*.

¹⁷⁵ For change of *sš* to *ss*, cf. p. 74.

¹⁷⁶ From *kašāsu*. Cf. *kaššum* 'a creditor' in Köhler-Ungnad, "Hammurabi Gesetz", vol. 2, p. 141. Also *kiššatum* 'Schulddienst', *ibid.* The passage in the code which clarifies the meaning is as follows: *šum-ma a-wi-lum aššat-su mar-šu ú marat-su a-na kaspi id-di-in ù lu a-na ki-še-ša-a-tim it-ta-an-di-in* (col. III r. 59). 'Given: A man sold his wife, son and daughter for money, or if as payment for debt he gave (them).' This meaning fits tablet G 12 excellently. The passage involved is (G 12.25) 'if T bears a son and H divorces her, 40 shekels of silver he shall pay in full to P (probably father of T, though the text at the beginning of tablet is broken and makes this fact uncertain) and the sons of T *la ú-ka₄-aš-ša-as-šu-nu-ši a-na arđūtiti la i-na-an-din-šu-nu* 'he shall not offer as payment for debt or sell into slavery'.

Gadd's translation, G, p. 97, "and H shall not take possession of his sons by Tesserai and shall not sell them into slavery" does not make very good reading. The difficulty lay in deriving it from *kašādu*, cf. G p. 98, note to line 31.

One difficulty must still be noted, e.g. the use of the dative suffix *šu-nu-ši*, which is not used in these tablets for the customary *šu-nu-ti*.

ú-ma-aš-šar (*H* 72.16) 'he shall consign'

ú-ma-aš-ša-ar (*G* 43.16) 'he shall release'

ú-maš-šar-šu (*H* 73.22) 'she shall cause to be placed on him'¹⁷⁷

II₁ Permansive.⁶⁸ Singular

hu-bu-ul-lu-(mi) (*G* 61.13) 'he is obligated'¹⁷⁸

hu-ub-bu-lu-(mi) (*H* 30.4) 'he owes'¹⁷⁸

pu-ur-ša (*H* 43.34)¹⁷⁹

sú-um-mu-uh (*H* 7.5) (*H* 72.27) 'is considered joint heir'

II₁ Permansive. Plural

hu-bu-lu-ni (*H* 15.10) 'we owe'

su-um-mu-hu (*G* 12.24) 'they are considered joint heir'

II₁ Imperative

zu-uk-ra-aš-šu-(mi) (*CS* 17.29)¹⁹⁶ 'pronounce against him'

ku-ul-li-im-an-ni-(mi) (*H* 48.16) 'make clear unto me'

II₁ Infinitive⁶⁸

(*ina*) *bu-qu-ni* (*G* 77.11) 'in the clipping'

II₂ Present. Singular

uk-te-bi-ir-šu (*N* 59.23) (*CS* 3.23) 'he shall bury him'

II₂ Preterite. Singular

um-te-eš-ši-ir-(mi) (*H* 14.16) 'I have consigned'

un-te-eš-ši-ir-(mi) (*H* 29.5)¹⁸⁰ 'I have consigned'

¹⁷⁷ Here used with *ab-bu-ta-šu-nu* 'their slave marks'. For *mašāru* in the sense of 'scratch', 'cut into', cf. Delitzsch, *HBW*, p. 433. It must be noted, however, that the examples there cited are I₁.

¹⁷⁸ The *u* is here an overhanging vowel; cf. p. 83.

¹⁷⁹ Text *H* 43, ll. 31-33, is not clear. The text reads: *ù ba-nu* (or *pá-nu*) *ki i-ka₄-ša-du* *ù pu-ur-ša*. This is part of the answer given by *Ḫ*., the owner of a servant whose wife was convicted by the judges for striking a man on a public highway. The judges sent two officials to *Ḫ*. The reason for this mission is not stated. But *Ḫ*.'s answer is stated as follows: "She is the wife of my slave" and then the text quoted at the beginning of the note follows. The usual meanings of the verbs *kašādu* and *parāšu* do not suit.

¹⁸⁰ For change of *mt* to *nt*, cf. p. 74.

[*un-te*]-*eš-ši-ir* (*G* 1. 8) 'I have consigned' ¹⁸⁰
un-te-eš-ši-ir-šu-nu-ti (*N* 78. 16) 'I have consigned them' ¹⁸⁰
um-te-eš-ši-ir (*G* 55. 8) 'he has consigned' ¹⁸⁰
un-taš-ši-ir (*G* 33. 23) ¹⁸¹ 'I have consigned'
ú-si-mi-ḫu-eš (*H* 65. 4) ^{178, 182} 'he made him joint heir'
ub-ta-qar-ra (*CS* 9. 11) ¹⁸³ 'it has a claim (against it)'
ub-ta-aq-qar (*G* 30. 9) 'it has a claim (against her)'
ub-ta-qar (*G* 31. 19) 'it has a claim (against it)'
(*šumma la*) *uk-te-ši-du-ma* (*G* 29. 29) 'he seized'
uḫ-te-im-mi-iš (*H* 47. 7) 'he carried off'

II₂ Preterite. Plural

us-si-im-mi-ḫu-un-ni-(ma) (*G* 29. 10) ¹⁸⁴ 'they made me joint heir'
um-te-eš-ši-ru-uš-šu-nu-ti (*G* 10. 18) 'they consigned them'
nu-un-te-eš-ši-ir (*G* 50. 15) 'we consigned'

IV₂ Preterite. Plural

it-ta-am-ga₅-ru (*G* 1. 5) 'they have agreed'
it-ta-am-gu₅-ru (*H* 99. 4) 'they have agreed'
it-tam-ga₆-ru-(ma) (*G* 50. 5) 'they have agreed'
nu-up-te-ih-hi-ru (*H* 99. 11) 'we shall accumulate'
ni-it-tam-ga₅-ru-(mi) (*TCL* 12. 20) 'we have agreed'

20. *nadānu* 'give'

I₁ Present. Third person. Singular

i-na-an-din (*H* 69. 11) (*H* 73. 40) (*H* 79. 8) (passim)
i-na-an-din (*H* 55. 20) ¹⁴⁵
i-na-an-di-in (*N* 13. 16) ¹⁴⁵
i-na-an-di-in (*N* 90. 8)
i-na-an-din-(mi) (*G* 52. 18)
i-na-din (*H* 84. 19) (*H* 61. 8) ¹⁸⁵

¹⁸¹ Note the regular *uktaššid* form of the II₂ stem and cf. with the *ukteššid* forms immediately preceding. For treatment of this vowel assimilation, cf. p. 76.

¹⁸² *ú-si-mi-ḫu-eš* for **us-si-mi-ḫu-eš* from **us-ti-mi-ḫu-eš*. For loss of doubling, cf. p. 65. For change of *st* to *ss*, cf. p. 73.

¹⁸³ The *a* is an overhanging vowel.

¹⁸⁴ Cf. note 182. In this form the doubling is written.

¹⁸⁵ For comparison with the more usual *inandin* form, cf. p. 79.

i-na-an-dì (*H* 92. 4, 7, 13, 15)¹⁹¹

i-na-an-dì (*G* 1. 13)¹⁹¹

i-na-dì-in (*G* 20 + 23. 6)

i-na-an-din-(ma) (*H* 83. 30)

i-na-an-din-ši 'shall give her' (*H* 101. 11) (*TCL* 7. 9) (*CS* 6. 14)

i-na-an-dì-nu (*N* 59. 18)¹⁷⁸ (*CS* 5. 25)

i-na-an-dì-in-nu (*TCL* 44. 12)¹⁷⁸

i-na-an-din-na-aš-šu (*CS* 6. 11) 'he shall give to him'

i-na-an-dì-nu (*H* 73. 23)¹⁸⁶

I₁ Present. First person. Singular

a-na-an-din-(mi) (*G* 29. 18) (*G* 52. 18)

a-na-an-din (*H* 1. 9) (*H* 1. 27) (*H* 2. 8) (passim)

a-na-din (*CS* 5. 9)

I₁ Present. Third person. Plural

i-na-an-di-i-nu (*H* 85. 19)

i-na-an-din-nu (*H* 15. 38) (*H* 16. 19) (*H* 96. 14) (passim)

i-na-an-dì-na-aš-šu-nu-ti (*H* 54. 15) 'they shall give them'¹⁸⁷

i-na-an-dì-nu (*N* 19. 16, 20) (*N* 31. 16) (passim)

i-na-di-nu (*N* 25. 13) (*VS* 107. 4)

I₁ Present. First person. Plural

ni-na-an-din (*TCL* 46. 29)

I₁ Preterite. Third person. Singular

i-din (*H* 84. 7, 8) (*H* 56. 12) (passim)

li-id-dì-(ma) (*H* 106. 14) 'let him give'

id-din (*G* 39. 8)

id-dì-in (*G* 11. 6, 8) (*G* 20 + 23. 2)

i-id-dì-in (*N* 90. 6)

i-dinⁱⁿ (*N* 85. 15) (*N* 85. 17)¹⁸⁸

i-dinⁱⁿ (*N* 60. 5)^{188, 145}

¹⁸⁶ Meaning of line not clear.

¹⁸⁷ An exception to the rule that only the dative suffixes are added to the energetic mood of the verb, cf. p. 84.

¹⁸⁸ Adding of the *in*-syllable due no doubt to the frequency with which *nadānu* is expressed by an ideogram where the *in* acts as complement.

- id-di-en* (*N* 72.6)¹⁸⁹
in-di-in (*H* 90.7)¹⁹⁰
id-di-na-am-(ma) (*H* 46.8)
 (ša) *in-di-nu* (*H* 33.8)
 (ša) *id-di-nu* (*CS* 3.9) (*N* 59.9)
id-di-nu (*H* 64.8)¹⁷⁸
id-di-na-aš-šu (*H* 63.6) (*H* 63.7) (*H* 76.9) (passim) 'he gave to him'
id-din-aš-šu (*N* 20.14) 'he gave to him'
id-di-ni-iš (*N* 18.10) 'he gave to her'¹⁹²
i-din-na-šu (*N* 7.13) 'he gave to him'
id-dá-na-aš-šu (*N* 11.9) 'he gave to him'¹⁹³
i-din-na-aš-šu (*N* 53.8) (*N* 32.9) 'he gave to him'
id-na-aš-šu (*H* 80.27) 'I gave to him'¹⁹⁴
i-di-na-aš-šu (*H* 84.9) 'he gave to him'
i-di-na-aš-ši (*H* 76.5) 'he gave to her'
id-dá-na-aš-šu-nu-ti (*N* 31.12) 'he gave to them'¹⁹³
i-din-na-aš-šu-nu-ti (*N* 38.14) 'he gave to them'
id-di-na-aš-šu-nu-ti (*N* 52.16) (*N* 67.14) (*N* 71.14) (passim) 'he gave to them'
id-di-na-aš-šu-nu-ti (*CS* 12.6) 'he gave to them'
i-id-di-na-aš-šu-nu (*N* 19.13) 'he gave to them'
i-din-na-aš-šu-nu (*N* 83.23) 'he gave to them'
id-di-šu-nu-ti (*CS* 18.8) 'he placed them'

I₁ Preterite. First person. Singular

- ad-din* (*H* 32.6)
ad-din-(mi) (*H* 84.12)
ad-di-nu-(ma) (*G* 29.14)
ad-di-šu-nu-ti-(ma) (*CS* 18.14) 'I placed them'

¹⁸⁹ For the writing *en* of the last syllable, cf. p. 68.

¹⁹⁰ For nasal dissimilation, cf. p. 75.

¹⁹¹ For complete dropping of final *n*, cf. p. 75.

¹⁹² Note the *i*-vowel of the last syllable instead of the *a*-vowel, cf. examples on p. 94. This is due, no doubt, to the loss of accent which the syllable suffered when only the *š* of the suffix was added.

¹⁹³ The variants *idnaššu* and *iddanaššu* by the side of the usual *idinaššu* show that the second syllable was pronounced indistinctly because of the accented *aš*-syllable following.

¹⁹⁴ Note careless use of third person prefix for first. See also note 193.

I₁ Preterite. Third person. Plural*i-dì-nu* (*N* 15. 8)*id-dì-nu* (*H* 64. 5)*i-dì-nu* (*N* 3. 7) (*N* 37. 9)*i-dìn-nu* (*N* 38. 11)*li-id-dì-nu* (*G* 14. 9)¹⁹⁵*i-dìn-na-aš-šu* (*N* 60. 10) 'they gave to him'*i-id-dì-nu-ni-iš-šu* (*N* 19. 19) 'they gave to him'^{195a}I₁ Preterite. First person. Plural*ni-id-dì* (*H* 27. 5)I₁ Permansive*na-ad-nu* (*H* 23. 6)¹⁷⁵ (*H* 23. 10)¹⁷⁵ 'is given'*na-ad-na-at* (*H* 71-18)*na-ad-nu* (*G* 68. 2) 'are given'*na-dìn* (*G* 68. 6) 'is given out'I₁ Imperative*i-dìn-(ma)* (*G* 35. 22)*i-dìn-(ma)* (*H* 102. 10)*id-na-a-(mi)* (*CS* 16. 81)¹⁹⁶I₂ Present

No examples found.

I₂ Preterite. Third person. Singular*it-ta-dìn* (*H* 33. 13) (*H* 44. 8) (*H* 47. 14) (passim)*it-ta-dì-in* (*H* 57. 8) (*N* 20. 11) (*N* 35. 9) (passim)*it-ta-dì-en* (*N* 6. 6) (*N* 89. 7)¹⁸⁹*it-ta-dìn-(mi)* (*H* 43. 4) (*CS* 15. 13)*it-ta-ad-na* (*CS* 17. 12)¹⁸³(ša) *it-ta-ad-nu* (*CS* 5. 5)*it-ta-dì-iš* (*H* 47. 14) 'he gave it'¹⁹¹*it-ta-dì-iš-šu* (*H* 35. 6) 'he sold him'¹⁹¹*it-ta-ad-na-aš-šu* (*N* 5. 10) 'he gave to him'*it-ta-ad-na-an-ni-(mi)* (*CS* 16. 48) 'he gave to me'*it-ta-dìn-šú-nu-ti* (*N* 46. 15) 'he gave them'¹⁹⁵ For use for precative *lu* with preterite to express wish, cf. Delitzsch, *AG*, p. 246.^{195a} Note the rare and unusual use of *ni* in these texts.¹⁹⁶ Dual.

I₂ Preterite. First person. Singular

at-ta-din (*H* 25. 6) (*H* 53. 7) (*H* 83. 28) (passim)
at-ta-din-(mi) (*H* 10. 9) (*H* 17. 13) (*H* 18. 13) (passim)
at-ta-din-šu-(me) (*H* 19. 10) 'I gave him'
at-ta-di-šu-(ma) (*H* 26. 5) 'I gave to him'
at-ta-din-šu-nu (*TCL* 41. 6) 'I gave them'
at-ta-din-su (*G* 42. 7) 'I gave her'

I₂ Preterite. Second person

ta-at-ta-di-mi (*N* 53. 30)¹⁹¹

I₂ Preterite. Third person. Plural

it-ta-ad-nu (*N* 46. 11) (*N* 67. 11) (*N* 70. 8) (passim)

I₂ Preterite. First person. Plural

ni-it-ta-din (*H* 5. 8) (*H* 55. 12) (*TCL* 46. 6)

21. QUADRILITERAL VERBS

IV Present. Singular

ib-ba-la-ka₄-tù (*H* 30. 27) (*H* 30. 30) 'will violate'¹⁹⁷
i-ba-la-ka-tu₄ (*H* 58. 14) "
ib-bá-la-ka₄-tu₄ (*H* 60. 19) "
i-bal-ka-tu₄ (*H* 61. 8) "
ib-bal-ka-tu₄ (*H* 68. 22) "
i-bal-ka₄-tù (*N* 3. 15) "
i-ba-la-ak-tu₄ (*N* 8. 18) "
i-ba-la-ak-ka₄-a-tu₄-(ma) (*N* 11. 12) "
i-bal-ka₄-at (*N* 14. 18) "
i-bal-la-ka₄-tu₄ (*N* 32. 14) "
ib-ba-la-ka₄-tu₄ (*N* 89. 16) "

¹⁹⁷ For meaning cf. Gadd, *G*, p. 85. The *u*-vowel is due to the fact that it is always in a subordinate clause introduced usually by *manūme*; in *N* 14. 1, 8, by *šumma*.

22. IRREGULAR VERBS

*Primae Infirmae*I₁ Present. Singular. Primae **ſ**₁₋₂*i-ik-kál* (*H* 26.15) 'he shall use'*i-ik-ka₄-al* (*TCL* 7.12) 'he shall use'*a-ka-al* (*H* 11.28) 'I shall use'*i-ḥa-az* (*H* 67.18) (*H* 67.42) 'he will marry' (take to wife)*i-iḥ-ḥa-az* (*G* 12.8, 11) 'he will marry'*a-la-ak-(mi)* (*H* 49.23) 'I shall go'*i-il-la-ak* (*H* 50.12) 'he will go'*i-la-ak* (*H* 73.31) (*CS* 8.6) 'he will go'*(manūme) i-il-la-ku* (*G* 15.34) 'he will go'I₁ Present (*ikašad* form). Primae *u*. Singular*ú-ša-ab* (*H* 71.34) 'she shall dwell'*(ša) ú-ul-la-du₄* (*H* 7.11) 'I will beget'*(lu) ú-ul-la-du₄* (*H* 7.14) 'she will give birth'*ú-la-ad* (*H* 67.17) (*H* 67.40) (*H* 9.15) 'she will give birth'¹⁹⁹*ú-ul-la-ad* (*H* 80.19, 22) (*G* 12.7 and passim) 'she will give birth'I₁ Present (*ikašad* form). Primae **ſ**₄₋₅

No examples.

I₁ Present (*ikašad* form). Primae **ſ**₁. Plural*i-il-la-ku* (*G* 5.36) 'they shall go'*i-il-la-ku₈* (*CS* 18.20) 'they shall go'I₁ Present (*ikašad* form). Primae *u*. Plural*ú-ul-la-du* (*H* 96.15) 'they shall give birth'I₁ Present (*ikašid* form). Primae **ſ**₁₋₂₋₃. Singular*i-ir-ri-šu-uš* (*H* 94.6) 'he will demand him'¹⁹⁸ Root of verb uncertain and context not clear. The *ta*-syllable reduplication is possible; cf. Ungnad, *UBAG*, p. 47, § 33 d. The *ki* instead of the usual *ka* is difficult.¹⁹⁹ For *ú-la-ad* (*H* 9.15), cf. note 144.

i-ir-ri-iš (*G* 15.26) 'he will cultivate' ²⁰⁰

i-ši-id (*CT* II 21.11, 14) 'they shall harvest' ¹⁴⁵

I₁ Present (*ikašid* form). Primae **8**₄₋₅

e-ki-im (*G* 2.33) 'he shall take away' ²⁰¹

i-ik-ki-im (*G* 3.22) 'he shall take away'

e-zi-ib (*H* 40.16) 'I will leave'

i-iz-zi-ib (*H* 57.14) 'he will leave'

e-zi-ib (*H* 82.29) 'he will leave' ²⁰¹

i-zi-ib (*CS* 10.8) 'he will leave'

I₁ Present (*ikašid* form). Plural. Primae Infirmæ

No examples found.

I₁ Present (*ikašud* form). Primæ. Infirmæ

e-ir-ru-um-(mi) (*S* 15, 18) 'let him encroach'

e-ir-ru-ub (*S* 20) 'let him encroach'

I₁ Preterite (*ikšud* form). Primæ Infirmæ

iḏ-du-ra (*H* 43.22) 'she feared'

(*kimē*) *iḏ-du-ra* (*H* 43.37) 'she feared'

iḏ-du-ra (*H* 52.26) 'he feared' ¹⁸³

iḏ-du-ur (*G* 28.31) 'he feared'

iḏ-du₄-ur (*G* 35.29) 'he feared'

(*kimē*) *iḏ-du-ru* (*H* 43.37) 'she feared'

i-mu-ur (*H* 31.13) 'he saw'

a-ku-ul-(mi) (*G* 35.24) 'I used'

I₁ Preterite (*ikšid* form). Primæ Infirmæ. Singular

(*ša*) *ú-bi-la* (*G* 43.9) 'he brought' ²⁰²

(*ša*) *u-li-du₄* (*G* 12.14) 'she gave birth'

²⁰⁰ Tablet in fragmentary condition. Context is uncertain.

²⁰¹ Cf. p. 80 for *e* instead of *i*.

²⁰² The verb *wabālu* shows a marked preference for the energetic. For the Ham-murabi Code, cf. Ungnad, *ZA*, vol. 17, p. 363. For the Assyrian Law-book, cf. Lewy, *VAG*, p. 54.

I₁ Preterite (*ikšid* form). Primae Infirmae. Plural*li-bi-lu-ni* (*H* 104.14, 22) 'let them bring'¹⁹⁵*li-bi-lu-mi* (*H* 106.16) 'let them bring'¹⁹⁵*ú-bi-lu-ú* (*H* 105.16) 'they brought'*ú-ri-du* (*H* 105.7) 'they obeyed'I₁ Permansive. Singular*(manūme) aš-bu* (*H* 28.15) 'is present'²⁰³*(ša) aš-bu* (*H* 37.4) 'she is charged'*(ašar) aš-bu* (*H* 71.5) 'he dwelt'*(ša) aš-bu* (*H* 96.17) 'is present'²⁰³*aš-bu* (*H* 73.29) 'she shall dwell'¹⁷⁸*a-ši-im-(mi)* (*CS* 19.15) 'he dwells'²⁰⁴*a-ši-ib* (*N* 68.18) 'is present'²⁰³*a-ši-ib* (*CS* 10.6) 'shall dwell'*aš-ba-at* (*H* 71.10) 'she shall dwell'*aš-bá-ku-(mi)* (*G* 54.16) 'I am present'²⁰³*a-pil-(mi)* (*H* 5.12) 'paid off'²⁰⁵*a-pi-il* (*CS* 12.9) 'he is paid off'*ap-la-ku-(mi)* (*H* 14.12) (*H* 25.10) 'I am paid'*ap-la-ku-(mi)* (*H* 8.4) 'I am paid'²⁰⁶*a-pil-šu-(mi)* (*H* 5.9) 'he is paid'*wa-al-du* (*G* 52.7) 'she was born'I₁ Permansive. Plural*aš-bu* (*H* 20.10) 'they are charged'*aš-bu* (*H* 105.24) 'they are present'*aš-bu-(mi)* (*CS* 19.7) 'they remained'

²⁰³ E. g. can be reached by legal procedure; cf. Gadd *G*, p. 101, note to line 17; also Koschaker, *NKRA*, p. 121.

²⁰⁴ For the change *bm* to *mm*, cf. p. 74.

²⁰⁵ Careless use of third for first person. For correct use, cf. *ap-la-ku-(mi)* (*H* 14.12) (*H* 25.10) 'I am paid'.

²⁰⁶ Text has *ap-la-ku-nu* but the *nu* is surely an error for *(mi)*.

²⁰⁷ Use of suffix for the third person permansive is very unidiomatic and shows that the scribe of that tablet was writing in a language still foreign to him. Cf. in same tablet, line 12, *a-pil-(mi)* and note 205.

aš-bu-ú (CS 9.9) 'they are charged'

al-ku (G 29.42) 'they shall go' ²⁰⁸

I₁ Imperative. Primae *u*

bi-la-lam-(mi) (G 28.9) 'bring' ²⁰⁹

²⁰⁸ Tablet deals with the following case: N and Z both claim the same fields. Both swear that they are entitled to it, but neither has proof through witnesses or written documents. Starting with l. 39 the transliteration in Gadd, *G*, 29, reads as follows:

- l. 39 *ú daianeMEŠ mzi-mi ú mna-na*
 40 *a-na eqlatiMEŠ za-zi-iš aš-ru-šu-nu-ti*
 41 *eqlatiMEŠ i-zu-uz-zu-(ma)*
 42 *ú a-na nari ħa-ra-an al-qu*
 43 *ša ik-kal-lu-u iš-tu eqlatiMEŠ*
 44 *ša-aš-šum(-ma) e-pú-šu-uš*

The trans, *ibid.*, reads:

- 39, 40 'So the judges settled Zimi and Nan[ai] on the lands apart;
 41 they divided the lands in two
 42 and took the way to the stream
 43 which was held back from the lands
 44 *ša-aš-šum(-ma) e-pú-šu-uš*

This, of course, makes no sense whatever; cf. *ibid.*, p. 108, note on l. 42 ff. The transliteration starting with line 40 is to be corrected as follows:

- 40 *a-na eqlātiMEŠ za-zi išta-pa-ru-šu-nu-ti*
 41 *eqlātiMEŠ i-zu-uz-zu-(ma)*
 42 *ú a-na nar ħur-ša-an al-ku*
 43 *ša ik-kál-lu-ú iš-tu eqlātiMEŠ*
 44 *ša-aš-šum(-ma) e-pú-šu-uš*

a) The scribe omitted one horizontal wedge.

The translation will then read thus:

- 39, 40 Then the judges sent Z and N to divide the fields;
 41 and they shall divide the fields
 42 and go to the river Huršana) (e.g. to an ordeal)
 43 He who refusesb) (lit. holds himself back)
 44 shall forfeite) his share'

a) For the water ordeal involving the river Huršan, cf. *CS*, p. 55 ff.

b) $\sqrt{\text{kálú}}$, cf. Delitzsch, *HWB*, p. 328. *ik-kál-lu-ú* is a IV₁ form with reflexive meaning.

c) For *šaššumma epēšu* with meaning to forfeit, cf. *CS*, p. 54, where the expression is explained as Semitic; and Koschaker, *NKRA*, p. 15, note d), where it is explained as "subaräisch".

²⁰⁹ For *bi-lam-(mi)*.

I₁ Imperative. Prima $\aleph_2$ *a-lik-(mi)* (*H* 46. 14) 'go'*al-ka₄-am-(mi)* (*H* 49. 20) 'go'I₁ Infinitive. Prima $\aleph_{1-2-3}$ *(ana) a-ka₄-li* (*G* 58. 7) (for) 'eating'*(ana) a-la-ki* (*H* 49. 28) (for) 'going'*(ana) e-ši-di* (*CT* II 21. 6) (for) 'harvesting'I₂ Present. Primae InfirmaePrimae $\aleph_1$. Singular.*i-ta-ḫa-az-zu* (*CS* 5. 11) 'he shall take her' (to wife)²¹⁰I₂ Preterite. Primae InfirmaePrimae $\aleph_{1-2}$. Singular*a-ta-ḫa-az* (*G* 33. 4) 'I took' (to wife)*ta-at-ta-la-ak* (*H* 49. 6) 'she went'²¹¹Primae $\aleph_{1-2-3}$. Plural*i-tā-am-ru* (*N* 89. 19) 'they saw'*nī-ta-mar-šu-nu-ti* (*H* 43. 19) 'we saw them'*i-te-ir-šu* (*H* 43. 18) (*H* 46. 10) 'they requested'*nī-ta-la-ak-(mi)* (*H* 49. 17) 'we went'Primae *u**it-ta-ab-la-(mi)* (*H* 53. 14) 'he brought'*i-ta-bal* (*G* 40. 18) (*G* 41. 23) 'he brought'*it-ta-li-id* (*H* 28. 29) 'she gave birth'Primae $\aleph_{4-5}$ *i-te-zi-ib* (*H* 1. 6) 'he left'II₁ Preterite*u-pa-la* (*H* 51. 5) 'he paid up'²¹⁰ For **i-ta-ḫa-az šu*. For change *zš* to *zz*, cf. p. 74. For use of masculine pronoun with feminine meaning, cf. note 140.²¹¹ Cf. p. 77, "Inflection".

II₁ Permansive

um-mu-ud (*G* 10. 20)²¹³

III₁ Present. Primae **Œ₁**

ú-ša-aḥ-az-zu (*H* 57. 5) 'he shall make him take' (a wife)

III₁ Present. Primae *u*

tu-še-bi-al-šu-nu-ti (*H* 105. 10) 'you shall bring them'

III₁ Preterite. Primae **Œ₄₋₅**

ú-še-ri-ib-šu (*CS* 8. 4) 'he made him enter'

III₁ Imperative. Primae *u*

šu-bi-la (*H* 102. 12) 'bring' (singular)

šu-bi-la-aš-šu (*H* 103. 13) 'bring (singular) him'

šu-bi-il-šu-nu-ti (*H* 105. 10) 'bring (singular) them'

šu-bi-la-ni-iš-šu (*H* 103. 7) 'bring him'

III₂ Present. Primae Infirmae

No examples found.

III₂ Preterite. Primae **Œ₄₋₅**. Singular and Plural

uš-te-ri-ib (*H* 40. 10) 'he made enter'

ul-te-ri-bu-(ma) (*CS* 20. 3, 14, 30, 65) 'they placed' (caused to enter)

ul-te-ri-bu-(ma) (*CS* 20. 18) 'they placed'

ul-te-bi-ir-šu (*CS* 15. 9) 'he carried it off'

IV₁ Present. Primae **Œ₄**

in-ni-mi-du₄ (*CS* 11. 24) 'they shall stand by'²¹⁴

IV₁ Permansive. Primae **Œ₄**

ni-en-mu-ud (*G* 34. 8, 13, 11) 'extends'²¹⁵

²¹³ For meaning, cf. Gadd *G*, p. 95 and note on line 20 on p. 96.

²¹⁴ Cf. *CS*, p. 48 and note to line 24.

²¹⁵ Cf. Gadd *G*, p. 113 and note to line 8.

IV₂ Present. Primae **№**₄*it-ta-ta-aq-qu* (*H* 27. 6) 'they shall go' ²¹²IV₂ Preterite. Primae **№**₄*it-ti-ib-bi-ir-(mi)* (*CS* 15. 9) 'it was transported'23. *epēšu* ²¹⁶I₁ Present. Third person. Singular*i-pu-uš* (*H* 61. 9) (*H* 67. 31)*e-ip-pu-uš* (*G* 51. 9) ²⁰¹*e-pu-uš* (*H* 92. 16) ²⁰¹ (*G* 6. 13) ²¹⁸*i-ip-pu-[uš]* (*G* 15. 14) ²¹⁷*i-ip-pu-uš* (*H* 103. 8)*e-pu-šu-uš* (*G* 29. 44) ^{208, 218, 201}*i-ip-pu-uš* (*G* 51. 24) ^{218, 178}

First person

e-pu-uš (*H* 6. 12) (*H* 6. 14)

Third person. Plural

i-ip-pu-šu (*G* 5. 27) ²¹⁸

²¹² This is a IV₂ form of the present of $\sqrt{etēqu}$ (𐎶𐎶𐎵); for the expected *ittetequ, cf. note 266.

²¹⁶ Because of its numerous orthographic variants, a special list of its forms is here given.

²¹⁸ For meaning of *šaššumma epēšu* (Gadd's supplying *šaššumma* in the broken text (5. 27) is undoubtedly correct), cf. last paragraph of note 208.

²¹⁷ In addition to *hawumma epēšu* (*TCL* 12. 22) and *šu-a-du-u-um-(ma) i-ip-pu-[uš]* (*G* 15. 14), already mentioned by Koschaker, *NKRA*, p. 15, note *d*, additional phrases containing the Hurrian *um-ma* element and uncertain in meaning are as follows:

a-na za-šu-um-ma ipušuš (*H* 97. 7)

a-na a-ma-ar-wu-um-ma ipušuš (*H* 97. 8)

a-na za-ḥu-um-ma ipušuš (*H* 97. 9)

ka₄-sû-ma i-te-pu-uš (*H* 43. 17) (*H* 43. 6)

The first 3 have something to do with brick moulding. The fourth, judging from the context, seems to mean 'to take a walk'. The last, again judging by the context, has the meaning 'to strike a blow'.

I₁ Preterite. Third person. Singular

(kimē) i-pu-šu (*H* 47. 5)
i-ip-pu-ša-an-ni-(ma) (*H* 26. 11)
(ša) i-pu-šu (*H* 65. 2)
i-pu-sú (*H* 61. 3)²¹⁹
li-pu-šu (*H* 103. 16)¹⁹⁵
i-pu-us-sú-(ma) (*N* 2. 4) (*N* 7. 4)
i-pu-us-sú (*N* 4. 3)²²⁰
e-pu-us-sú-(ma) (*N* 32. 4)²⁰¹
i-pu-uš (*G* 11. 4) (*G* 34. 3)
e-pú-ša-an-ni-(ma) (*G* 29. 4)²⁰¹
i-pu-ši (*H* 82. 2)²²¹

First person

No examples found.

I₁ Preterite. Third person. Plural

i-pu-šu (*H* 105. 17) (*N* 37. 5)
i-pu-šu-uš (*N* 3. 4) (*N* 19. 14) (*N* 52. 6)
i-pu-šu-šu-(ma) (*N* 38. 6) (*N* 39. 3)

First person

ni-ip-pu-uš (*TCL* 12. 23)

I₁ Permansive

e-pì-iš-(ma) (*H* 1. 17)²²²

I₁ Imperative

e-pu-uš-(mi) (*CS* 16. 34)

I₂ Present

No examples found.

I₂ Preterite. Third person. Singular

i-te-pu-uš (*H* 7. 17) (*H* 58. 4) (*H* 59. 4)
i-te-ip-ša-an-ni (*H* 59. 7)

²¹⁹ For change of šš to ss and then dropping the gemination, cf. pp. 74 and 65.

²²⁰ For change of šš to ss, cf. p. 74.

²²¹ 'He made her'. For correct use of suffix, cf. note 129.

²²² Meaning uncertain. Lines 12-14 are fragmentary.

e-te-pu-uš-(mi) (*H* 26. 7)²⁰¹

i-te-pu-uš (*H* 43. 6, 14, 17)²¹⁷

i-ti-pu-uš (*N* 89. 4)²²³

i-te-ip-šu-uš (*H* 94. 5)

First person

e-te-pu-uš (*H* 72. 47)

e-te-pu-uš-(mi) (*G* 5. 6)

i-te-pu-uš (*H* 43. 4)^{217, 194}

I₂ Preterite. Plural

i-te-ip-šu-šu-nu (*H* 62. 5)

i-te-ip-šu-šu-(ma) (*N* 67. 6) (*N* 71. 6)

i-te-ip-šu (*H* 48. 32) (*N* 83. 5)

i-te-ip-šu-un-ni-(ma) (*G* 29. 8)

24. MEDIAE INFIRMAE

Mediae Laryngalis

I₁ Present

i-ra-am (*H* 73. 39) 'she will prefer'

I₁ Preterite

(ša) *i-ri-mu* (*CS* 20. 71) 'he loved'

i-ri-iq-qu (*H* 105. 18) 'they went far away'

I₁ Permansive. Plural

ni-ru-u (*H* 15. 16) 'pierced'

I₂ Preterite. Plural

iš-ta-lu-uš (*H* 44. 10) (*G* 28. 7) (*H* 53. 36) 'they asked him'

iš-ta-al-šu-nu-ti (*TCL* 12. 14) 'they asked them'

il-ta-lu-uš (*G* 29. 31) 'they asked him'

I₃

i-ta-na-a-a-lu (*H* 80. 32) 'she has lain with'

²²³ For writing of *ti* instead of the customary *te*, cf. p. 69.

²²⁴ For change *št* to *lt*, cf. p. 73.

II₁ Present

u-ma-ar (*H* 67.23) 'he shall send away'

III₁ Preterite

uš-pí-i-lu (*CS* 9.4) 'they exchanged'

III₂ Preterite

uš-te-pí-il-(mi) (*CS* 17.6) 'I exchanged'

uš-te-pí-i-lu (*G* 21.4) 'they exchanged'

*Media i*I₁ Preterite

i-ši-im-mi (*H* 70.4) 'he willed'

(ša) *i-ši-mu* (*H* 71.4) 'he willed'

i-ši-im (*H* 72.4) (*H* 73.4) 'he willed'

(ša) *i-ši-im-mu* (*H* 74.6) 'he willed'

(šumma la) *i-ši-mu-ú-(ma)* (*H* 29.25) 'he willed'

i-ši-mu-(mi) (*G* 29.35)²²⁵ 'he willed'

i-ši-im-ma-an-ni (*CS* 16.47) 'settled upon me'

(kimē) *i-ši-im-(ma)* (*CS* 16.60) 'he settled'

I₂ Preterite

iš-ti-ma-an-ni-(mi) (*CS* 16.36) 'he settled upon me'

*Mediae u*I₁ Present. Singular and Plural.

i-zu-uz-zu (*H* 72.30) (*H* 71.14) 'they shall divide'

i-zu-zu (*H* 71.29) (*H* 65.5) 'they shall divide'

i-zu-uz-zu-nu (*H* 72.35) 'they shall divide them'²²⁶

ni-iz-zu-uz (*H* 99.14) 'we shall divide'

²²⁵ The *u*-vowel is due to the presence in a subordinate clause whose introductory *ša* is understood from the context; cf. Ungnad, *ZA*, 1903, p. 359, *Zur Syntax der Gesetze Hammurabis*, "Selbst an einer Stelle, an der nur inhaltlich, nicht formell ein Neben-(Relativ)Satz vorliegt, finden wir dieses -*u*".

²²⁶ For **i-zu-uz-zu-šu-nu*. The unaccented *u* before the suffix is dropped, the form then is *i-zu-uz-šu-nu*. For change *zš* to *zz*, cf. p. 74.

ta-ka-al-la-šu-nu-(mi) (*G* 29.20) 'you shall retain them' ²²⁷
i-ma-at (*N* 8.11) (*N* 50.9) (*CS* 6.12) 'he will die'

I₁ Preterite

(*kiam*) *ni-zu-uz-zu* (*G* 6.3) 'we divided it' ²²⁸
i-zu-uz-zu-(ma) (*G* 29.41) 'they divided'
i-du-ku-uš (*CS* 20.23) 'they killed him'
i-du-ku (*CS* 20.26) 'they killed'

I₁ Permansive

mi-it-mi-i (*H* 53.38) 'is dead'
mi-it-mi (*CS* 15.20) (*CS* 16.46) 'had died'
ma-a-ru (*H* 12.22) (*G* 3.21) (*H* 89.25) ²²⁹ (passim)
ma-a-a-ru (*G* 2.32) (*G* 47.24) (*H* 87.24) (passim)
ma-a-ia-ru (*G* 26.22)

I₁ Infinitive

za-zi (*G* 29.40) ²³⁰

I₂ Present

No examples.

I₂ Preterite

im-tu₄-ut (*H* 71.11) 'shall have died'
im-tù-ut (*H* 57.8) (*N* 59.12) (*CS* 3.20) (*CS* 15.10) 'shall have died'

²²⁷ Perhaps from $\sqrt{kalû}$ instead of $\sqrt{kul}$, as here assumed. Cf. Delitzsch, *HWB*, p. 328, for $\sqrt{kalû}$ with the meaning 'to hold back'. These verbs may have become confused because of similarity in meaning and form. Cf. also note 208 (near end). Cf. also note 244.

²²⁸ For *ni-zu-uz-šu*. Cf. p. 74 for change of *zš* to *zz*.

²²⁹ For meaning 'plowed over', one of the first operations in the cultivation of a field, cf. Koschaker, *NKRA*, p. 133, notes 5-9, and page 134, notes 1-2.

²³⁰ See Gadd, *G*, p. 120. The phrase reads:

l. 15 *ša eqli qa-aq-qa-as-šu ú-qa-al-la-(ma)*

Gadd's translation 'stands surety for the field' makes little sense in the context; cf. Gadd's note, *ibid.* Landsberger in Koschaker, *NKRA*, p. 132, makes this suggestion: that the reading should be *ú-ga₅ al-la-(ma)*; this form is for *úgallam-(ma)* < *ugallab(ma)* from $\sqrt{galûbu}$; the meaning is 'he shall harvest the field' (lit. 'he shall cut off its head'). This makes excellent sense. The difficulty is that one would expect the gemination of the *m*, cf. however p. 65.

II₁ Present

- u-ta-ar* (*H* 18.23) (*H* 24.7) (*H* 12.20) (passim) 'he will return'
ú-ta-ar-(ma) (*H* 84.15) (*H* 85.32) 'he shall return'
ú-ta-ar-(ma) (*H* 28.13) 'they shall return'¹⁴⁵
ú-ta-ar-ru (*H* 4.17) 'he will return'
ú-ta-ar (*H* 3.11) 'I will return'
ú-ta-ar-(mi) (*H* 34.6) (*H* 34.10) (*H* 40.12) (passim) 'I will return'

II₁ Preterite

- ú-ka₄-al* (*H* 56.22) (*H* 55.11) 'he retained'
ú-ka₄-al (*H* 56.13) 'she retained'
ú-ka-al-(mi) (*CS* 16.75, 77) 'he retained'
ú-ka₄-al-(mi) (*H* 14.4) 'I retained'
ú-ka₄-al-lu (*H* 38.14) 'he retained'
ú-ka₄-al-la-(ma) (*G* 43.15)²³⁰

II₂ Preterite

- ut-te-ir-šu-(ma)* (*H* 19.14)¹⁵² 'he returned him'
ut-te-ir-šu (*H* 21.6)¹⁵² 'I returned him'
ut-té-ir (*H* 27.15) 'he returned'
ut-te-ir-ra-aš-šu (*G* 43.5) 'I returned to him'
u-ta-na-hu (*H* 105.22) 'they neglected'

TERTIAE INFIRMAE

Tertiae $\bar{u}$ or $\bar{i}$ I₁ Present

- i-ra-aš-ši* (*H* 12.24) (*H* 16.16) (*H* 18.24) (passim) 'it has'
i-ra-aš-šu-ú (passim)
i-bá-aš-ši (*H* 7.11) (*H* 104.18) (*G* 5.34) 'will be'
i-ba-aš-ši (*TCL* 23.3) 'will be'
i-ba-aš-ši-(mi) (*G* 29.32) 'there will be'
i-ba-ak-ki-iš (*N* 8.11) 'he shall mourn for him'
i-ba-ak-ki-šu-(ma) (*N* 59.22) (*CS* 3.20) 'he shall mourn for him'
i-ba-ak-ki-šu (*G* 9.15) 'he shall mourn for him'
i-he-ip-pí-šu-nu-ti (*H* 7.30)²³¹

²³¹ While the context is clear, the grammatical relations are difficult. The text after stating that A and B have adopted S as a son, adds that he must serve them

- i-ḥe-ip-pí* (*H* 67.39)²³²
i-ḥe-ip-pì (*H* 73.25) 'she shall break'²³³
i-ḥi-ip-pu-ú (*G* 75.11) 'they shall break'²³⁴
i-qáb-bi (*H* 6.18) 'he will say'
a-qa-ab-bi (*H* 105.13) 'I will say'
i-ša-as-sí (*H* 7.7) (*H* 8.6) (*H* 70.15) 'he will make claim'
i-ša-as-sí-(mì) (*H* 8.8) 'he will make claim'
i-ša-as-sí (*G* 7.11) (*G* 22.7) (*H* 99.17) 'he will make claim'
i-ša-as-sí (*G* 1.10, 15) (*TCL* 7.20) 'they will make claim'
i-ša₇-sí (*H* 15.42) 'he will make claim'
i-ša-sí (*CS* 11.29) 'she will make claim'
i-ša-is-sí (*TCL* 15.8) 'he will make claim'²³⁵
i-ši-sí (*H* 15.41) 'he will make claim'
a-ša-as-sí (*G* 33.10, 19) (*H* 25.20) 'I shall make claim'
i-ša-sú-ú (*CS* 11.17) 'they shall make claim'
i-za-ak-ka₄-(ma) (*N* 62.16)²³⁶ 'he shall clear'
i-re-id-de₄ (*G* 78.3) 'he shall go'

I₁ Preterite

- il-wu-ú* (*H* 61.14) 'they measured'
iḥ-pì (*H* 32.11) 'he broke'²³⁴

while they are alive; that if he does not obey them, if he makes necessary their appearance before the judges three times, then:

1. 27 *ù qí-ir-ba-an-šu ša*
- 28 *mŠ. mA.*
- 29 *ù salB*
- 30 *i-ḥe-ip-pì-šu-nu-ti*

'the relationship of Š, A and B shall break off. The difficulties are:

- 1) *iḥeippe* is singular when it should be plural,
- 2) *-šu-nu-ti* is plural when it should be singular. Cf. note 207.

²³² Line is in fragmentary condition; context not clear.

²³³ *qirbana ḥepū* 'to break off relationship'. Context is clear, though the exact meaning and etymology of *qirbanu* is uncertain, cf. (*H* 67.39).

²³⁴ *duppa ḥepū* 'to break a tablet' is used in these texts for cancellation of contracts, cf. Gadd, *G*, p. 139. That the secondary meaning 'to cancel' is meant in these tablets and not the actual breaking of the tablets is shown by (*G* 10.30) where the text reads (1.29): *ù dup-pa-tu₄ la-bi-ra-ti* (1.30) *dup-pu an-nu-ú iḥ-te-pi-šu-nu-ti* 'and as for the former tablets, this tablet cancels them.

²³⁵ Note form and cf. with forms immediately preceding and following; cf. also note 148.

²³⁶ Scribal error for the ubiquitous *uzakka*?

iq-bi-šu-nu (*H* 104.9) 'he has spoken them'
aq-bi-(mi) (*G* 27.7) 'I spoke'
 (*šumma la*) *aq-bu-ú* (*G* 29.16) 'he spoke'¹⁹⁴

I₁ Permansive

he-pi (*CS* 20.23) (*CS* 20.71) 'was destroyed'
*še-pu-a*²³⁷ (*H* 15.23) 'trampled'
 (*ašar*) *ha-du-ú* (*H* 17.18) 'he desires'
 (*ša*) *qa-bu-ú* (*H* 34.7) (*H* 36.11, 12) (passim) 'was agreed upon'

I₁ Imperative

qí-bí-(ma)-(mi) (*H* 48.12) 'say'
qí-bí-(ma) (*H* 103.9) (*H* 104.5) (*H* 102.2) 'say'
qí-bi-(ma) (*S* 1) 'say'
ši-sí-(mi) (*CS* 16.16) 'lay claim'

I₂ Present

il-ta-sí (*N* 28.20) 'he will make claim'
ir-ta-aš-ši (*H* 15.36) 'it will have'
ir-ta-ši (*H* 55.18) (*H* 69.9) (*H* 52.13) 'it will have'
ir-tá-ši (*H* 68.17) 'it will have'
ir-ta-šu-ú (*N* 1.6) (*N* 48.13) (*CS* 1.6) 'they will have'
ir-ta-ša (*N* 40.10) (*N* 49.11) 'it will have'¹⁸³

I₂ Preterite

im-ta-nu (*H* 52.17) 'he numbered'²³⁸
im-ta-nu-ú (*G* 28.18) 'he numbered'²³⁸
il-ta-sí-(mi) (*CS* 16.9) 'he made claim'²³⁴
iq-ta-bi (*H* 2.3) (*H* 38.2) (*H* 40.3) (passim) 'he spoke'
ta-aq-(ta)-bi (*G* 61.4) 'you said'²³⁹
aq-ta-bi-(mi) (*S* 11) (*CS* 16.28) 'I spoke'
aq-ta-bi-(ma)-(mi) (*H* 48.23) 'I spoke'
iq-ta-bu (*H* 43.12) (*H* 53.11) (*H* 53.28) (passim) 'they spoke'
iq-ta-bu-ú (*H* 15.7) (*H* 47.32) (*N* 3.17) (passim) 'they spoke'

²³⁷ Dual.²³⁸ An *ikšud* form of the verba tertiae infirmae. This explains the *u*-vowel of the last syllable; cf. Delitzsch, *AG*, p. 308 ff.; Ungnad, *UBAG*, p. 63 c.²³⁹ Text is fragmentary and context uncertain.

iq-ta-bu-ú-(ma) (*G* 27. 6) 'they spoke'
ni-ig-ta-bi (*TCL* 12. 12) 'we spoke'
ni-ig-ta-a-bi (*H* 49. 18) 'we spoke'
il-ta-mu-ú (*H* 89. 20) 'they measured'²⁴⁰
ih-te-pi (*H* 21. 4) 'he broke'²³³
ih-te-pi (*H* 37. 20) 'he broke'²³⁴
eh-te-pi-šu-nu-ti (*TCL* 41. 34)²³⁴ 'I broke them'
ih-te-pi-šu-nu-ti (*G* 10. 30)²³⁴ 'it cancels them'
eh-te-pi (*G* 33. 7) 'I broke'²⁴¹
ih-te-pu-ú (*G* 66. 18)²⁴²

I₃ Preterite

ni-it-ta-na-si-šu-(mi) (*H* 49. 27) 'we summoned him'

II₁ Present

ú-ra-ad-dá (*H* 55. 22) (*G* 2. 23) (*G* 3. 21) (passim) 'he shall add'
[ú]-ra-da (*H* 56. 33) 'he shall add'
(ú)-ra-ad-di (*H* 85. 31) 'he shall add'²⁴³
ú-ra-ad (*N* 87. 21) 'he shall add'²⁴⁴
ú-za-ak-ka₄ (*H* 37. 13) (*H* 38. 20) 'he shall clear'
ú-za-ak-kà (*H* 33. 24) 'he shall clear'
ú-za-ak (*H* 12. 25) (*H* 18. 25) (*N* 53. 13) 'he shall clear'²⁴⁴
ú-za-ka₄ (*CS* 17. 12) 'he shall clear'
ú-za-ak-ka₄-(ma) (*H* 69. 10) 'he shall clear'
ú-za-ak-ka₄-šu-(ma) (*H* 83. 6) 'he shall clear her'¹⁴⁰
ú-za-ak-kim-(ma) (*G* 1. 11) 'I shall clear'²⁴⁵

²⁴⁰ This verb is written in these texts as *lamū* or *lawū*, cf. *il-wu-u* (*H* 61. 14) 'they measured'.

²⁴¹ Gadd's reading, *G*, p. 111, should be corrected to *eh-te-pi*. The entire tablet is written in the first person. Cf. *a-na-an-din* (l. 12) *a-ša-as-si* (l. 19). This would change the translation 'is broken', Gadd, *ibid.*, to 'I broke'.

²⁴² Text broken; meaning uncertain.

²⁴³ *u* is omitted by scribe. Note the unusual *i* ending and cf. the same phenomenon in the Hammurabi Code, Ungnad, *Zur Syntax der Gesetze Hammurabis*, ZA, 1903, p. 364.

²⁴⁴ Note the complete dropping of the final vowel. Cf. Delitzsch, *AG*, p. 102 ff., and his interesting comment on comparison of such forms with the Hebrew יָכַל. What is more probable than that such forms would in time lead the root to be treated as a *mediae infirmae*? Cf. note 227.

²⁴⁵ A 'singular' form for *uzaka*.

ú-za-ak-ka₄ (*G* 31. 19) 'I shall clear'

ú-za-ka₄-(ma) (*N* 34. 11) (*G* 30. 10) 'I shall clear'

ú-za-ak-ka₄-aš-šu (*G* 52. 17) 'I shall clear her'¹⁴⁰

ú-za-ak-ka₄ (*H* 53. 19) 'they shall clear'¹⁴⁵

ú-za-ak-ka₄-(ma) (*N* 11. 12) 'they shall clear'¹⁴⁵

ú-za-ak-ku-ú (*H* 16. 18) (*N* 3. 13) 'they shall clear'

ú-za-ak-ku (*N* 15. 14) (*N* 99. 14) 'they shall clear'

ú-za-ak-ku-(ma) (*N* 31. 15) (*N* 38. 16) (*H* 68. 19) (passim) 'they shall clear'

ú-za-ak-ku₈-(ma) (*N* 19. 19) 'they shall clear'

ú-za-ku-(ma) (*N* 25. 13) 'they shall clear'

ú-za-ak-ku-šu-nu (*H* 15. 37) 'they shall clear them'

II₁ Preterite

u-ri-ib-bi-šu (*G* 42. 4) 'she brought her up'¹⁴⁰

(*kimē*) *u-ri-ib-bu-uš* (*G* 42. 10) 'she brought her up'¹⁴⁰

II₁ Permansive

No examples found.

II₁ Imperative

zu-uk-ka-ma-am-(mi) (*CS* 16. 80) 'make clear'²³⁷

III₁ Present

No examples found.

III₁ Preterite

ú-še-el-wi-(mi) (*N* 23. 14) 'I measured'^{240, 243}

ú-še-el-wu-ú (*N* 23. 32) 'they measured'²⁴⁰

u-še-el-mu-ú (*N* 96. 25) 'they measured'²⁴⁰

III₁ Infinitive

(*ana*) *šu-ú-li-i* (*S* 9) 'for measuring'²⁴⁶

IV₂ Present

it-tab-ši (*H* 67. 8) 'they will be'

it-tab-šu (*H* 60. 9) (*H* 60. 13) 'there will be'²⁴⁷

²⁴⁰ *šu-ú-li-i* a III₁ infinitive from *lawū* or *lamū*, cf. note 240. Cf. Speiser, *S*, p. 272, note to line 9.

²⁴⁷ Used in same sense as *I₁* form, cf. p. 109.

TERTIAE $\aleph_1$ I₁ Present

i-ri-it-tù-ú (*N* 29.11) 'they shall drive in'²⁴⁸

I₁ Permansive

ma-lu-ú (*H* 23.7) 'filled' (they are)

ma-la-ta-(mi) (*G* 28.16) 'you are full off'

I₂ Preterite

im-ta-lu-ú (*H* 81.6) (*H* 82.14) 'they have passed'²⁴⁹

im-ta-la (*H* 85.12) (*H* 86.12) (*G* 30.17) 'they have passed'¹⁴⁵

in-ta-lu (*G* 48.17) 'they have passed'

II₁ Present

ú-ma-al-la (*H* 7.9) (*H* 8.10) (*H* 40.19) (passim) 'he shall pay in full'

ú-ma-al-lu-ú (*N* 67.20) 'they shall pay in full'

ú-ma-al-lu (*N* 38.24) (*N* 40.23) 'they shall pay in full'

IV₁ Present

(ša) *ik-kal-lu-ú* (*G* 29.43)²⁰⁸

TERTIAE $\aleph_4$ I₁ Present.

i-še-im-me (*H* 7.23) (*H* 73.20) 'he will hear'

I₂ Preterite

iš-te-mu-ú (*H* 49.26) (*H* 16.39) (*TCL* 12.25) 'they heard'

III₂

ul-te-ši-i-mi (*H* 49.26) 'he announced'

26. LIQŪ 'TO TAKE'

I₁ Present. Third person. Singular

i-li-iq-qì (*H* 27.9) (*H* 57.13) (*H* 71.6) (passim)

²⁴⁸ Used with *iššikkata* in the sense 'to drive in a nail'; a very cruel punishment meted out to him who breaks the contract. In the texts *VS* 108.9 and 109.17 the verb *maḥāṣu* is used. Cf. Koschaker, *NKRA*, p. 11 and note 4.

²⁴⁹ Lit.: 'the years have become full'.

i-li-qì (*H* 17. 17, 21, 25) (passim)

i-liq-qì (*G* 2. 32)

i-li-qì-(ma) (*H* 26. 14)

i-li-qú-ú (*H* 83. 33)¹⁷⁸

I₁ Present. First person. Singular

e-liq-qì (*G* 30. 22)

e-liq-qì-(mi) (*G* 32. 18)

I₁ Present. Third person. Plural

i-liq-qú-ú (*H* 73. 17)

i-li-iq-qú-ú (*G* 26. 21, 23)

il-qì (*H* 85. 55)^{250, 145}

I₁ Preterite. Third person. Singular

il-qì (*H* 72. 23) (*H* 75. 7) (*H* 75. 10)

(ša) *il-qú-ú* (*TCL* 2. 5)

il-qì (*H* 85. 22)¹⁴⁵

li-il-qì-(mi) (*H* 46. 20)¹⁹⁵

i-li-qú-ú (*H* 58. 7)

I₁ Preterite. First person. Singular

el-qì-(mi) (*H* 13. 11) (*H* 25. 9) (*H* 34. 4) (passim)

(ša) *el-qú-ú* (*H* 29. 4)

el-qì-šu-nu-ti-(ma) (*CS* 18. 13) 'I took them'

I₁ Preterite. Third person. Plural

il-qú-ú (*H* 96. 9) (*G* 56. 22)

I₁ Permansive

li-qì (*H* 89. 40)

li-qì-(mi) (*N* 65. 7)¹⁴⁵

I₁ Imperative

li-qì-(mi) (*H* 46. 19) (*H* 53. 12)

li-qa-am-(mi) (*H* 49. 20)²⁵¹

I₁ Infinitive

(ana) *li-qì* (*H* 27. 7)

(ana) *li-qì-e* (*H* 29. 15)

²⁵⁰ Preterite in form but present in meaning. Cf. note 134.

²⁵¹ Energetic of the imperative, cf. Ungnad, *UBAG*, p. 43b and 44d.

I₂ Preterite. Third person. Singular*il-te-qì* (*H* 2. 5) (*H* 37. 9, 19) (passim)*il-te-qì* (*H* 49. 31)*el-te-qì* (*G* 6. 6)²⁰¹*il-te-qì-šu* (*H* 101. 5) 'he took her'¹⁴⁰*il-te-qì-šu-nu-ti* (*H* 47. 10) 'he took them'*il-te-qì-šu-nu-ti-(mi)* (*H* 47. 29) 'he took them'*il-te-qì-šu-nu-ti* (*G* 6. 7) 'they took them'¹⁴⁵I₂ Preterite. Third person. Plural*il-te-qú-ú* (*H* 20. 14) (*G* 15. 9) (*CS* 20. 3, 24) (passim)*il-te-qú* (*H* 93. 7)*il-te-qú-ni* (*CS* 20. 21)I₂ Preterite. First person. Singular*el-te-qì-(mi)* (*H* 3. 6) (*H* 4. 14) (*H* 6. 4) (passim)*el-te-qì* (*G* 30. 6) (*G* 31. 21) (*G* 43. 6) (passim)*el-te-qì* (*G* 47. 43)²⁵²*al-te-qì* (*H* 11. 27)I₂ Preterite. First person. Plural*ni-il-te-qì-(mi)* (*H* 16. 14) (*N* 3. 17)*ni-el-te-qì-(mi)* (*G* 10. 43)(ša) *ni-el-te-qú-ú-ni* (*H* 28. 8)*ni-il-te-qì* (*G* 50. 18)

27. DOUBLY-WEAK VERBS

Primae *n* and Tertiae InfirmæI₁ Present*i-na-an-đu-uš* (*H* 101. 9) 'they shall deprive her'*i-na-aš-ši* (*CT* II 21. 11, 14) 'they shall carry'

²⁵² Gadd reads *al-te-qì*: *G*, p. 123. The sign, however, bears a closer resemblance to *el*. The reading would then be *el-te-qì*. This is the more usual form for the first person in these texts, although *al-te-qì* is also found, cf. (*H* 11. 27).

²⁵³ Note the Assyrian subjunctive. Cf. note 131. Others examples of the *ni* particle in these texts is *li-bi-lu-ni* (*H* 104. 14, 22) and *i-id-di-nu-ni-iš-šu* (*N* 19. 19).

I₁ Permissive

na-ši (*H* 56.31) 'he shall bear'²⁵⁴

na-a-ši (*N* 13.20) 'he shall bear'²⁵⁴

na-a-ši (*N* 60.11) 'they shall bear'²⁵⁴

na-ši-i (*N* 93.15) 'he shall bear'²⁵⁴

(*kīma*) *na-šu-ú* (*H* 47.31) 'he was carrying'

na-šu-ú (*N* 25.17) (*N* 37.15) (*N* 38.19) (passim) 'they shall bear'²⁵⁴

na-a-šu-ú (*H* 68.22) 'they shall bear'²⁵⁴

na-a-šu (*N* 3.11) (*N* 31.17) 'they shall bear'²⁵⁴

na-ša-a-ku (*G* 31.17) 'I shall bear'²⁵⁴

na-a-du (*G* 66.15) 'they were thrown away'²⁵⁵

I₁ Imperative

i-ši-(mi) (*H* 52.22) 'make take oath'²⁵⁶

i-ši-šu-(mi) (*H* 43.21) 'make them take oath'²⁵⁷

i-ši-šu-(mi) (*H* 47.33) 'make him take oath'

I₁ Infinitive

(*ana*) *na-še-e* (*CT* II 21.7) 'for carrying'

(*ana*) *na-še-e* (*G* 28.29) 'for taking oath'

I₂ Preterite

it-ta-ši-iš (*H* 47.35) 'he made him swear'

it-ta-ši-šu-(ma) (*CS* 15.8) 'he carried her off'¹⁴⁰

it-ta-du (*G* 28.34) 'they condemned'²⁵⁸

it-ta-du-uš (*CS* 15.28) (*H* 19.7) (*H* 43.26) (passim) 'they condemned him'

it-ta-du-uš (*CS* 16.67) 'they condemned her'

it-ta-dú-uš (*H* 52.30, 33) 'they condemned him'

[*it*]-*ta-du-ni-in-ni-(mi)* (*H* 5.5) 'they condemned us'

²⁵⁴ The formula *ilqū našū* has the meaning in these texts 'to bear the king's service'. Cf. Koschaker, *NKRA*, p. 60. The nature of this service is not certain.

²⁵⁵ Text is fragmentary; meaning is uncertain.

²⁵⁶ Phrase *ilim našū* 'to take oath'. Cf. Gadd, *G*, p. 107, note to l. 29.

²⁵⁷ Note careless use of singular suffix with plural meaning.

²⁵⁸ *nadū* (lit. 'to throw') is used in the technical sense 'to condemn', 'to sentence' to the payment of a fine. Cf. Gadd, *G*, p. 105, note to l. 16, and literature quoted, *ibid.* The subject is always 'the judges'; though in some texts this subject is to be understood. Cf. (*H* 5.5) and (*H* 19.7).

Primae *u* and *i* and Tertiae InfirmaeI₁ Present

ni-de₄-(mi) (*H* 48.17) 'we will know'

ti-i-de (*S* 23) 'do you take notice'

ú-uš-ši (*H* 57.14) (*H* 73.44) (*H* 103.17) 'he shall go out'

ú-uš-ši (*H* 67.42) 'she shall go out'

ú-uš-šú-ú (*CS* 5.15) (*G* 12.13) 'they shall go out'

I₂ Preterite

it-ta-ší-(ma) (*H* 49.14) 'she went out'

III₁ Present

u-še-iš-ši (*H* 40.14) 'I shall free myself'²⁵⁰

u-še-iš-ši-sú-nu (*H* 73.30) 'they shall make them go out'

uš-te-ší-(mi) (*H* 53.24) 'I made go out' (divorced)

Primae *š*₄ and Tertiae InfirmaeI₁ Present

i-il-li (*H* 32.14) 'will come up'²⁶⁰

i-il-li (*N* 82.6) 'he shall forfeit'²⁶¹

I₂ Preterite

i-te-e-li (*H* 49.3) 'he went up'

i-te-lu (*H* 27.14) 'he went up'¹⁷⁸

i-te-lu-(ma) (*H* 43.3) (*H* 47.4) (*H* 52.3) (passim) 'they went up'

i-te-lu-ú-(ma) (*G* 28.14) 'they went up'²⁶²

III₁ Present

(*šumma*) *ú-še-el-lu-šu-nu-ti* (*H* 27.4) (*H* 27.26) 'he will make them go up'

²⁵⁰ Lit. 'I shall cause myself to go out'.

²⁶⁰ *šumma dup-pu i-il-li* 'if a tablet will appear' (lit. 'come up').

²⁶¹ The text reads: *i-na biti-šu i-il-li* and is to be translated 'he shall forfeit his properties' (lit. 'he shall go up, out of his houses'). Koschaker, *NKRA*, p. 15, note *d*, adds that this is the Akkadian equivalent of *šaššumma epšū*. Cf. note 208, at end.

²⁶² The sign *te* is misread by Gadd, *G*, p. 105, as *ta*.

III₁ Imperative

šu-la-aš-šu-um-(mi) (CS 16.19)²⁶³

III₂ Preterite

uš-te-lu-uš (CS 16.32) 'they dismissed him'²⁶⁴

uš-te-la-an-ni-(ma) (CS 16.11) 'he removed me'

ul-te-li (H 58.9) 'he forfeited'²⁶⁵

IV₂ Preterite

it-ta-al-im-(ma) (H 43.15)²⁶⁶ 'she came up'

Primae S₁ and Tertiae InfirmaeI₂ Present

il-te-'e-(ma) (H 17.16) 'he will prevail'²⁶⁷

I₂ Preterite

il-te-e (G 35.31) 'he prevailed'

il-te-i-(ma) (H 45.6) (H 50.6) 'he prevailed'

il-te-e-(ma) (H 47.30) (H 49.30) (H 53.40) (passim) 'he prevailed'

il-te-(ma) (H 48.33) (G 37.6) 'he prevailed'

Mediae S₄ and Tertiae InfirmaeI₁ Preterite

i-ri-u-(ma) (CS 18.16) 'they pastured'¹²²

II₁

ú-ba-a-aš (N 8.12) 'he shall search for him'.

²⁶³ Use of energetic with suffix expressing direct object (cf. p. 84) is here due to the verb *alū*. Cf. Ungnad, *UBAG*, p. 43b.

²⁶⁴ L. 32 *i-na di-na-ti* 33 *uš-te-lu-uš* 'from the suit they dismissed him'; lit. 'they made him go up'.

²⁶⁵ *šepa-šu ul-te-li*, 'his share he caused to go up', e.g. 'he gave up'.

²⁶⁶ *it-ta-al-im-(ma)* IV₂ for the expected **ittelima*.

²⁶⁷ The verb *le'u* (𐎡𐎢𐎵) is used with *ina dināti* 'to win the suit' (to prevail). For writing of the spiritus lenis sign, cf. p. 70.

